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The Missionary Guardian.

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—The MISSIONARY GUARDIAN has its claims upon the friends of missions. It is for them to encourage the publication of an organ of the Boards by making efforts to increase its circulation. Do they do it? Every reader can answer this question.

Bills were recently placed in the copies of the MISSIONARY GUARDIAN sent to those who are indebted for it. We are sorry to say but few, as yet, responded to our request to pay them. Thanks to those who did, and to those who soon will.

WHAT OF 1896?

THE old year is ended, and we enter upon the new. The year 1895 has finished its record. Whatever we do not like in that record cannot be blotted out, but it can be improved upon in the future. What of 1896? We will form new resolutions, of course. In our minds we determine to do certain things. That is very good. But are we now laying plans to carry out to a successful issue what we have a mind to do? We must plan and arrange; but to carry out to the letter the plans that we have made is the most important. What, as a Church, should we plan for in 1896?

(1.) To pay in full the missionary apportionments, so that the Home Board can meet all its obligations. The same also for the foreign Board. This would be an average of seventeen cents for the foreign work and about twenty-three cents for the home work in the English Synods.

(2.) As a Church, the year 1896 should see a movement inaugurated to raise $100,000 for the Church Extension work. This is a very much needed work.

(3.) We should, in 1896, devise ways and means by which we can enter the many large cities that are now calling for English missions. This is the imperative duty of the Church.

(4.) As the General Synod meets this year the Board should make timely provisions to present the work in a more comprehensive way than ever before, so as to mark a new era in our home mission work.

(5.) During this year the General Board should mature plans by which the moneys of the Church can be more successfully gathered, so that it can meet its obligations more promptly.

(6.) The Board must, during the year, inaugurate plans by which the needs of the work can be brought before our people with greater certainty, either by temporary agents or by more printed matter for free distribution among them. F.

MORE EXTENSIVE WORK.

IN the last number of the MISSIONARY GUARDIAN we suggested the fact that the necessity is upon us as a Church to raise by 1900 the sum of $100,000 for the Church Extension Work. This fact we wish to repeat now—and we intend to keep it before the people from month to month until, if possible, we awaken an interest in the matter sufficiently strong to accomplish the end in view. Any one who understands the exact condition of our missionary operations must see that such a sum must be raised within the next five or six years, or we *must* greatly limit our operations. We have gone into city work very largely. The Board has been very severely criticised for not going into city work more extensively. Some of the men who have been so severe on the Board either did not know or, perhaps, did not care for the fact that city work costs very much more than work in the larger towns and villages—and so they kept paying about the same as twenty years ago—while the expenses of the Board have been thribbled for the same number of missions. The members of the Board know just as well, and perhaps better than others could tell them, that in the cities is the material, and there the missions should be established. But the Board knew, what some others did not know, perhaps—that these city missions cost on an average just three times as much as the missions in the smaller towns. Then, too, while the material is in the cities, it has been proven that these city missions must remain under the Board longer than those in the smaller towns. We sometimes have it thrust upon us—that this is true in the case of the missions in the far West, but not so with the missions in the East. Those who make this declaration need only take up the history of many Eastern missions in large cities, and they will find that they are simply mistaken. Kansas City, Sioux City and Wichita are sometimes quoted as instances, as proof of long nursing of Western missions, but on examination these will be found to be mere infants, in age, as compared with some missions in large cities in the East, where Reformed material is supposed to be plentiful. Whether East or West the large city missions cost much more than the smaller town missions while they are on the Board, and will remain on the roll of the Board just as long, if not longer, on an average.

Who can successfully dispute these facts? If then the city mission, on an average, costs much more than one in a smaller town, and if we are now establishing much the larger number of missions in the large cities, must it not follow that we must either limit the number of our missions, or we must increase our contributions? The Board has complied with the urgent demands of the Church and has gone into the cities. The cost of the work has increased—and will continue to increase as the work goes on.

What we have said is true so far as the missionary's salary is concerned—but this is not all the expense connected with a city mission. As compared with the smaller towns, the city mission costs vastly more for its founding. In a small town a lot is usually donated, or at most can be purchased for a few

hundred dollars. In a town of from 3000 to 5000 people a lot can usually be purchased for $500 to $800. In such towns the people can almost invariably build the church without any cost to the Board. But how about the large cities? We have in our mind cities from 14,000 to 330,000, in which we have purchased lots. These lots run in price as follows: $1600, $2200, $2500, $3300, $3500, $4500, $4700, $5000, while in Chicago $8775 were required. And this is not all the expense of these city missions. When the Board has purchased the lots, the people are at once burdened with sewer taxes, paving taxes, water taxes, and other taxes too numerous to mention. Every one is aware of the fact that most of the cities are taxed to the death, and churches must bear their share of the burden. With all these burdens already enumerated, comes the erection of the church. This requires a tremendous effort, and it can rarely be accomplished without some aid, in some form, from the Board. The wealthy churches of the land have long since appreciated the truth of what is here stated, and have provided themselves with strong Extension funds with which to carry forward this work in the cities. They insist upon it that the cities are the places where work is needed and where the material is plenty. Hence their main operations are confined to the cities, but they know that much money is needed, and so provide themselves with the needed funds. As a Church we should open our eyes to the fact that in the cities are our opportunities. Having made this plain to our people, we should inaugurate a systematic plan for gathering funds, and within the next five years we should raise $100,000 for the Extension work. This can easily be done, and it should be done. No other movement would tell so mightily for the advancement of the work. We need, as a Church, to take the offensive. We have been in a defensive position in this country long enough. Let us unfurl our banners and march out against the enemy in good earnest.

We are losing precious time. The Chicago mission should have been put upon its feet a year ago. If it had, there would be quite a different history to that movement. That it will succeed is assured, but it will be at the end of five years what it should have been at the end of three years. With the opening of the year 1896 there should be set on foot a movement for the accomplishment of larger things in our missionary operations. The $100,000 movement should be foremost of all. We should keep it before our people, and insist upon it that it shall receive the attention which its importance deserves. We have all been praying for greater things in our missionary work. Now let us all go to work and do our part in answering our prayers. God will do His part; but even God cannot answer our prayers unless we really want them answered. F.

HOW TO AWAKEN INTEREST.

The Church Building Board of one of our large denominations lately sent out to the pastors the following question: How can the Board more thoroughly interest the pastors and people in this work of church-building? The following are some of the answers given. They are worthy of study, and to a great extent they apply to our own case:

Put a suitable man into the field to visit the churches. Use your money in cities and larger towns. Keep the work before the people. First interest

the pastors. Scatter literature on the subject. Teach our theological students how to take up a collection. Discuss the subject at all church conventions and before all the ruling bodies. W.

ALTOONA, PA.

The details of the dedication of Trinity Church, Altoona, Pa., have been given in the regular news column, but the occasion deserves additional mention here. The Board heartily congratulates the mission on what has been so successfully done. Few of our missions show as much self-help as Trinity has shown. Enrolled only in 1889, the end is already very near, with a fine property and only a small debt, and having received comparatively little help from the Board. Such missions deserve special mention.

The congregation was organized in December, 1888. Rev. Lloyd E. Coblentz was called in May, 1889. A lot was bought for $3,700. For two years the services were held in a hall; and for five years, from December, 1890, to December, 1895, the congregation used the lecture-room. Rev. Coblentz left in 1893, and Rev. Lewis Robb took charge. The church, finished and furnished, cost nearly $13,000. W.

MIYAGI CHUKWAI.

THE annual meeting of the Miyagi Chukwai (Sendai Classis) was held in the Sendai church from the 2d to the 4th of July, inclusive.

This body was organized in the year 1886, the same year in which our mission joined the United Church of Christ in Japan, and the same year during which the Rev. W. E. Hoy went to Sendai as the first missionary of our Church in this part of the Empire, and therefore the beginning of our work in Sendai, as previous to that time our work was confined to the city of Tokyo.

The following year (1887) Rev. A. D. Gring and the writer went to Sendai from Tokyo, to attend the second annual meeting of this body. It met in a Japanese house then used as a preaching place by the congregation, and for our accommodation a number of tables were placed around two sides of the room with rough benches around them as seats; and around these, as around a dinner table, sat a small number of members, attending to the business in hand. I well recall the circumstances, not only as to the arrangements of the room in which we met, but also as to the fewness of the members, and the simplicity of the proceedings.

But that child, born nine years ago, is no longer the babe it once was. While not yet a full grown man, it has added to itself not only years, but also size and strength, and, let us hope, wisdom, born out of experience.

This year the Chukwai met, not in an elegant room, but in the spacious rooms of the once heathen temple, now the Sendai church, the President sitting at a table in front, and the members on benches through the room, not unlike at home. This time it was not *half a dozen* who met to transact business, but some twenty-five pastors, evangelists and elders, besides us foreigners.

The opening sermon was preached by Rev. Kurihara, of the Hakidate church, from the text, Phil. 4: 13, "I can do all things through Christ who strengtheneth me" (Ware wa ware ni chikara wo atoru Christ ni vorite, subete

no koto wo nashi uru nari). The sermon struck the keynote of the spirit of the entire meeting, as it came out in all the discussions, and the conclusions reached.

The first day and part of the next was taken up with the reports of the pastors and evangelists. These reports, from a western standpoint, were very long, and contained irrelevant matter. But these men had earnest and burning thoughts, which they felt constrained to express in connection with the reports of their work.

Two persons were examined and licensed to preach the gospel, both of them having been actively engaged in the work before. One other was expected to be examined for ordination, but living and working on the island of Yezo, circumstances prevented him from making so long a journey, so as to be present at the meeting.

The other business transacted was of the routine character, and calls for no special mention.

This meeting was one of the most earnest that it has been my privilege to attend here in Japan. While all acknowledged the general stagnation that has prevailed for some years, they seemed to think that the time was ripe, and called for the necessity of renewed and determined efforts, not alone for bringing the work back to its former prosperity, but of taking a long step forward towards establishing an independent church in Japan.

Rev. M. Oshikawa, as the chairman of a special committee appointed to render a report as to the necessities and requirements of the present time in order to a more speedy spread of the Kingdom of Christ in Japan, read a report which he explained and defended in a speech of more than one hour in length, delivered with his usual earnestness and eloquence, and which seemed to make a great impression on the Chukwai as a body. It was recommended that the ensuing year be made a time of special and extraordinary effort, when every member of this body will determine, by the help of the Lord, to do his very utmost for the advance of the work in the part of Japan included in the bounds of this Classis. And that hereafter evangelists be employed for a set time, one or two years, and if, during that time, their work be found not a success, they be either removed from that particular place, or pronounced unfitted for the work of an evangelist. The report and the speech advocated the need of better equipped and more efficient evangelists and pastors, at an advanced salary; if necessary reducing the number and enlarging their charges or fields.

While all did not agree with him in all the details of the report, there was perfect unanimity on the part of all to leave nothing undone during the present year so as to advance the work.

One evening the Chukwai accepted the invitation of Rev. and Mrs. Oshikawa to a supper at their house. Only those from the country were included for the *supper;* the rest of us were invited to come *after* supper. From seven o'clock till nearly eleven, sitting on the mats around a series of tables, a little more than a foot high, the time was spent in earnest discussion in regard to the work, the most important being the relation of the foreigners to the work, and the need of the independence of the Japanese Church. A great variety of opinion came to the surface, but the general tenor of the discussion con-

firmed me in my opinion, that the Japanese are growing very restless under the present system where the foreign missionary has the say and influence he has, and that they are sighing, and anxiously longing, for the day when they can carry on the work by themselves, without any dictation from any alien. After all, can we blame them for this? The only difficulty is that some of them are so impatient, or ambitious, or proud, that they cannot wait the proper time, but want to be independent even now while we furnish nearly all the money, and do so much of the work. This is what will not go down with most of the missionaries, and is the cause of uneasiness and ill feeling, sometimes.

On the evening of the fourth, Mrs. Moore invited the Chukwai to our house, to entertain the body, and to celebrate the 4th of July. The "Rising Sun" and the "Stars and Stripes" were festooned over the door. Chinese lanterns hung from the trees around the house; and after refreshments were served, speeches, recitations, music and song appropriate to the occasion were indulged in.

Of course on such an occasion the pleasant relations between the two countries were dwelt upon, and the sacrifices of our American forefathers were held up as being worthy of imitation, by those who are laboring for the Christianization of the country. At the close we sang, first "America," and then the Japanese national hymn, "Kimi ga yo," accompanied by instrumental music.

When the company was ready to leave, at ten o'clock, we all gathered in the front yard, and standing in a circle, the light of the moon casting weird shadows, we gave three cheers, first for the Emperor of Japan, and then for the President of the United States, and last for Miyagi Chukwai. And then one of the brethren was moved to make a speech, saying that as our American forefathers gained their independence by great sacrifice, and that as the history of the church is in part the history of martyrs, so let us here and now resolve to sacrifice ourselves, yea, to die, if need be, for our faith. And the whole company shouted, "*Dokwan, Dokwan,*" that is, we are of one mind. This was the real ending of Miyagi Chukwai, in the year 1895, and we believe the spirit of this meeting will make itself felt throughout the year, and that next year we may report great things the Lord has done for us. J. P. MOORE.

NOTES FROM THE FIELD.

BY REV. D. B. SCHNEDER.

November.

—The Girls' School Literary Society held its anniversary the latter part of last month. As usual a very attractive program was rendered, with all that decorum of which Japanese girls are such masters. The public exercises of the Girls' School are attended by some of the best people of the city. The school has excellent standing in the community.

—Ralph Souder Snyder was baptized at the home of the parents on Oct. 27, by Rev. Miller. May his be the beginning of a life of devotion to God and blessing to man. "Rising Sun" Snyder, for the Land of the Rising Sun, is significant.

—Two of our evangelists have recently resigned; one on account of ill health, and the other of misunderstanding with a colleague. The former will

seek a field of labor farther south, and the latter, who is Mr. Miura, one of this year's graduates, will work in Hokkaido, where his home is. Both had a bright outlook for continued usefulness in their respective fields of labor, and their leaving is an occasion for much regret.

—Iwanuma Church, located about eleven miles south of Sendai, was founded ten years ago by Rev. Oshikawa. On the 16th and 17th instant they celebrated their tenth anniversary. Dr. Moore, Mrs. Moore, Rev. Saito and myself, together with a number of students both from the Tohoku Gakuin and the Girls' School, were present. The occasion, though happy, was marred somewhat by the inability of Rev. Oshikawa, the founder, to be present. A number of our students have come from this still small church. The pastor himself is one of the sons of the church. On Sunday afternoon all the members of the church repaired to the grave-yard, and with uncovered heads stood for a few moments at the grave of each one belonging to the church, adult or child, who had died during the year; then a hymn was sung, and one of the elders led the little company in a heartfelt prayer.

—During the past few weeks Rev. Oshikawa has been visiting Hokkaido, the northern island. He went as a committee of classis to organize the Sappora believers into a church. He also traveled in the interest of the Society for Educational Work in Korea, in the interest of the Tohoku Gakuin and in the interests of the evangelistic work in Hokkaido. His work for the Educational Society brings him into contact with many prominent men, whom he invariably interests in his Society, and, in most cases, also in Christianity. He secured a number of new students for the Tohoku Gakuin, and also inspired with new life and zeal the churches he visited. The most important one he found in low condition, owing to debt and dissensions. Before he left they paid their debt and vowed before God to dwell together in harmony.

—There are over 3000 sick soldiers in Sendai. In most of the military hospitals in the Empire, Christian missionaries and evangelists are allowed to distribute Bibles and tracts and to speak about Christianity. But in Sendai this is not allowed—at least not yet. This is a matter of great regret. These sick soldiers are very impressible. In the opinion of one of the most widely acquainted of Christian workers in Japan, "no one has done more for the future of Christianity in all this Empire than Miss Talcott, working in the military hospitals of Hiroshima." Mrs. Moore is doing some visiting among those in Sendai, with the understanding that she say nothing about Christianity, and give no Christian literature. But even so she can do much good.

—Over against this is to be noted the happy fact that the way is finally open for the distribution of Gospels to the soldiers in the barracks in Sendai.

—The Baptists are putting up a large and fine Girls' School in the western part of the city of Sendai. As yet they have only fifteen pupils, but they expect to have more in the near future.

—The most significant political event of the month is the formation of an alliance between the Cabinet and the Liberal Party. Hitherto no party has stood by the Cabinet, and the history of nearly every Diet of the past is a record of conflicts with the Cabinet. Now the largest and best of the political parties has come out openly in support of the Cabinet. This means a very great deal for the stability of constitutional government in Japan.

MORE MISSIONARIES.

DURING the recent summer gathering of missionaries at Karuizawa, Japan, the question of more missionaries for Japan was fully and ably discussed, in view of the statement frequently made in the home-land that there is no further need of missionaries in that country. The error of such representations was strongly urged, and many missionaries of various boards, as, for example, the Presbyterian, Episcopal, American Methodist, Baptist, and others, spoke of the need, as they saw it, for more workers. The following paper was finally passed: "We, as missionaries, representing various mission boards working in Japan, in Conference assembled at Karuizawa, in view of the various reports that have gone forth concerning the need of more foreign workers in Japan, would express it as our opinion that not only has the time not come for the withdrawal of the missionaries already on the field, but we believe that there is still a need of many more foreign workers in this land." The vote in favor of this expression of opinion on the part of the missionaries was practically unanimous.—*The Missionary.*

THE PEOPLE WHOM WE MET.

BY MISS SORENSON.

ON Friday, November 23d, Mrs. Li and I returned to Hanchung, after a three weeks' visit to Cheo-Kia-Pin and Hsieh-Shui, two market towns about eleven miles from the city. At first, although we had large numbers of visitors, many of the people seemed rather suspicious, having heard various reports about the war. The geographical knowledge of the Chinese is very limited; the majority seem to think the "Foreign Kingdom" is some little kingdom outside their big China; one man, on being told there were a number of different kingdoms, replied, "I understand how it is in your country; you call each province a kingdom." I was frequently asked if it was not our country which was rebelling against China. However, we had a very good time, and even when spoken against, it just helps one to realize a little more of what our loving SAVIOUR, the King of Glory, has had to suffer—He who has been so despised and rejected by those whom He came to save. One of our first visitors in Cheo-Kia-Pin was an old woman who lived near, and who owned the inn where we were staying. She told me some one had informed her of my arrival, and also given her a strange opinion as to the reason of my being there, but she said in a very emphatic manner, "I told them I was sure it was not so, but I would just go and see," and so she came and continued coming, listening gladly, and professed to believe and trust in the LORD JESUS. The wife of the innkeeper generally spent the evenings in our room, and we had long talks with her. She said that at the beginning of the year she had a remarkable dream, in which she saw the heavens very bright; she had been wondering ever since what the dream might mean, thinking perhaps it was a warning that she was going to die this year. She says she believes the dream is now interpreted. One day when we were out visiting we were sitting in a quiet place talking to some women, and as it was near dinner-time they invited us to dinner, as people frequently do. The first thing we noticed was a paper house, such as they burn for the dead, and near the table where we sat down to dinner was a coffin containing the body of the father of the house-

hold, who had died a month previously. A man who came in bowed down before the paper house, saying as he did so, "Do not speak"—he was requesting the spirit of the dead man not to speak, as they believe the spirits of the dead have power to harm them. After dinner we sat outside and talked to the people, many of the neighbors being present. At Hsieh-Shui one old woman, a vegetarian, told us we were not speaking the truth, she also said many other unkind things; the next old woman we met that morning was very glad to see us, as a tract had been given to her by some of our brethren who were visiting there a short time ago; she could not read herself, but asked some one to read to her, and she wanted to know more and how to pray. It was good to see the LORD working in Hsieh-Shui. In both Hsieh-Shui and Cheo-Kia-Pin it was the first time the women had heard of JESUS. We hope soon to visit these places again, and yet there are so many places where the women have never heard. Several times we met men who had heard the gospel in the city, and from what we heard them tell others we found they remembered a good deal; some of them also had tracts and books. Shall we not believe and pray that the seed thus sown, and carried away into distant places, may spring up and bring forth fruit?—*China's Millions.*

CLIPPINGS.

—Dr. Cyrus Hamlin, long an American missionary in Turkey, was sitting at meat with a Turkish governor, when the latter took a piece of roast mutton in his fingers and politely passed it to the missionary. "Now do you know what I have done?" asked the governor. "Perfectly well," replied the missionary. "You have given me a delicious piece of roast meat, and I have eaten it." "You have gone far from it [have missed its real meaning]," said the governor. "By that act I have pledged you every drop of my blood, that while you are in my territory no evil shall come to you. For that space of time we are brothers."

—Will the woes of Africa never cease? Thirty-five years ago in the public market-place, on the Old Calabar River, human flesh was sold just like beef. While this atrocity has ceased, destruction is coming in another form. Recent reports presented to the British Parliament show that the increase of duties paid within two years upon spirituous liquors at Old Calabar has been 225 per cent. In 1892, 1,350,751 gallons were imported; in 1894 (March 31) the quantity had nearly doubled, being 2,609,558 gallons. This is a terrible record. So far as appears, this stream of destruction came from Great Britain, Holland, and Germany; the exports of rum from the United States going to other sections of Africa.

—*The Independent* states that 1,622 Congregational churches, with a membership of over 95,000, gave nothing to Foreign Missions last year.

—Siam is to follow the example of Japan in establishing a parliamentary system of government. The king reserves the right of choosing the members of Parliament, and of nullifying its action, and of abolishing it; but perhaps, after it has once been set up, it will find means of enlarging its own powers. The king has been much impressed by the success of the Parliament of Japan during the past four years, and especially by its submission to the authority of the Mikado. The population of Siam is only about 8,000,000, but it is not so

homogeneous as that of Japan. It consists of four or five races and of a variety of castes, living under a social system which must make liberal institutions difficult to work; but these innovations show that Siam is sincere in her desire to gain the good will of other powers and keep up in the march of the ages.

—"Those who scorn our missionaries may be forgiven on the same petition that Christ offered for His murderers, viz., 'They know not what they do.' Our consul-general in Canton, China, pointed out Dr. Kerr to a newspaper man, as a surgeon who undertook cases that would not be risked in Philadelphia. In this country, he estimated that Dr. Kerr might get $75,000 a year. Yet that missionary, 'the peer of any living surgeon in the world to-day,' who has treated three-quarters of a million patients, lives on a slender salary for the sake of Christ and the so-called celestial."

—THE MOHAMMEDAN UNIVERSITY OF CAIRO.—The Azhar at Cairo is the great university of the Mohammedan faith. It was founded A.D. 1000, and from 10,000 to 12,000 students are always in attendance, gathered from all parts of Africa. There are 321 sheiks or instructors. The instruction is very superficial, and largely consists of committing to memory and reciting, the subject being the Koran and the traditions founded on it. When their education is finished, some of the students return home, while others, who are to be missionaries, join a caravan and soon disappear in the heart of Africa.

—"Who shall separate us from the love of Christ? Shall peril or sword?" Mrs. Saunders, the mother of two sisters who perished in the Kucheng massacre, resides in Melbourne, Australia. She is "divinely upheld" in her extraordinary affliction and says if she had two more daughters they should go to China. Rev. J. W. Marshall, the father of another victim, in a wonderful sermon preached September 8, at Blackheath, England, said:

"I believe that I shall see that glorious harvest in China that is to spring up from those precious buried grains that hold, in God's mysterious purpose, the germs of eternal life; and I know I shall rejoice in that day that God allowed me to call one of those grains *mine*."

—One terrible characteristic of heathenism is the divorce of morality and religion. A votary may be in approved standing as a religionist and at the same time be a moral leper. Even some of the priests, accounted eminent for holiness, are given to uncleanness and almost beastly immorality. Morality, purity of life, is no part of their religion. Just to think of one of the dignitaries of the Buddhist hierarchy, having attained an eminence in sanctity which induced the worship of his followers, living in the midst of a nest of concubines, and having at his funeral for his chief mourners, twelve bastard sons!

—Rev. T. J. Scott, D.D., missionary to India, asks: "Why do not missionary societies take up the '*Reading Circle*' *idea* more fully? There is a grand thing in it. This is an age of reading circles and clubs. Let the idea be applied more definitely to missions. Foreign missions are not supported, simply because the Church *does not know about the work* in order to feel about it. Set the Church to reading on missions, history, biography, peoples, religions, state and need of the work, duty, etc. All this can be done best by method. Form circles in the churches, organize something, give certificates or seals. With the reading will come light and interest and giving." To all which we have often said, Amen.

Home Missions.

Edited by REV. D. S. FOUSE, D.D., Superintendent of Board of Missions of General Synod.

MISSION ITEMS.

—On November 24th the new church at Warren, Ohio, was dedicated. A little over a year ago work was commenced in the town of Warren by Rev. J. C. Horning, Sunday-school missionary. The first movement was the organization of a Sunday-school—then came the organization of a congregation by Bro. Brugh—then the building of the church at a cost of about $3,500, which is fully paid for. The next thing needed is, that the Missionary Board appoint a missionary for that point to devote all his time to that one congregation. In that way only can it be made a final and complete success. Bro. Brugh has done a noble work in Warren, which is only another illustration of what could be done in many other cities, were the efforts put forth.

—We lately received a communication from parties in Detroit, Michigan, setting forth the very fine opportunities now presented for the founding of an English mission in that city. We have the offer virtually of a lot and a Sunday-school already organized, and are invited to come and investigate for ourselves, and if the representations are correct to take up the work. The Board only lately received this offer, and up to date no action has been taken. If, however, there is no misrepresentation about this offer, it is certainly a remarkably good one, and should enlist the careful attention of the Board. When the Executive Committee meets in January, 1896, the matter will doubtless be investigated.

—A member of our Church writing to one of our ministers puts in almost a pitiful plea for an English Church in Omaha, Neb. The claim is made that the material is at hand on all sides. There is also a good nucleus of members ready to start the enterprise and put it on the way of success. Omaha is one of our most enterprising and pushing cities beyond the Missouri. It has as its feeder a vast prairie region to the westward, where the towns and cities of the future have not, as yet, a beginning. In such a city a good English mission would have a great influence on the future of our Church in that comparatively new region.

—After the holidays Rev. J. C. Horning is to be sent to St. Louis, Mo., to begin operations toward the establishment of a new mission in that city. This mission is to be purely English. The Board may not find itself in a position to begin the work immediately after the holidays, but as soon thereafter as possible. St. Louis is one of the substantial cities of the land. There is none more substantial East or West. It never had the booming force of some other western cities, but has a steady, substantial growth. Our German mission there has had a phenomenal growth, and Bro. Horstmeier has long insisted upon it that there is a splendid opening for an English mission in that city, and urged the Board to commence the work. The work will commence

between this and spring, and let us hope and pray that no mistakes will be made in establishing the mission.

—We feel sure that the readers of the GUARDIAN will be much gratified with the results of our first efforts at Springfield, Ohio. Bro. Horning was sent there Sept. 1, 1895, to open a Sunday-school. He made a thorough canvass of the city and started his school with good prospects. In October Dr. Yockey, who had been appointed as supply for the mission until April 1, 1896, joined Bro. Horning in the work. On Nov. 17 the new congregation was organized with *forty-six* members—a number far exceeding what any one expected who was connected with the work. This is certainly a very excellent showing. It is only another proof of what can be done in all the larger towns and cities of the land. Bros. Horning and Yockey are to be congratulated upon the work done in Springfield. May it continue to prosper.

—Immediately after the organization of the new mission in Springfield, Ohio, Rev. Horning went to North Columbus, Ohio, to organize a Sunday-school. Our English mission in Columbus is on the east side. Many members live in the north part of the city. It has been felt by Pastor Seeman that the distance is too great for these people to come to the east side to attend Sunday-school and church. It was proposed, that for the present a Sunday-school should be organized and carried forward until such time as it is deemed best to organize a congregation in that section of the city. Bro. Horning informs us that at the first meeting for the organization of the Sunday-school there were *forty-eight* present, and thus the outlook is exceedingly flattering. The Sunday-school is located near the University, and takes in a section of the city that is not over-churched, as yet, and is not likely to be. The result of this movement will in the end be a new congregation.

—The Superintendent made a trip of a little more than a week into Northern Indiana and visited Pastors Albright, Bogart and Clayton. He went with the design of helping those pastors to collect the missionary apportionments for the present year in their charges. Pastors sometimes feel the need of some one to come into their midst to help a little with church work. We had a pleasant time, although some hard work. We are glad to say that we got all the missionary money due from the Hudson and Pulaski charges, and will soon have it in full from Bro. Bogart's charge. We are more convinced than ever that a little exertion on the part of the pastors will give the Board all the promised funds.

—In a few days from this writing we expect to be at Athens, Mich., to assist in the dedication of the new church at that place. This is one of the missions under the care of the Board. Pastor Ware writes us that the church cost a little more than was at first expected, but it was deemed necessary in order to meet the demands of the times and the town. We believe that this mission will very soon pass into the self-supporting list. It pays well to give a little help to such points.

—Rev. Mathes, of Lyons, Kansas, reports that the mission is looking up and that he expects to make some valuable additions to the membership at the Christmas communion. This congregation suffered very much on account of

the drouth, as many of the members moved away to more favored sections of the State. We have been fortunate in that we were not under the necessity of abandoning any of our missions in the West on account of the lack of crops, and while this one at Lyons suffered much, we have faith that it will be a success finally.

—At the annual meeting of the Synod of the Interior Rev. A. S. Dechant was recommended to the General Board of Missions as a suitable person to be appointed as Missionary Snperintendent for said Synod. Prior to this recommendation he had rather promised the Second Church of Waynesboro, Pa., to become the pastor. While he intends to accept of this office, he still felt that he should properly honor those who had given him this unanimous call. He consequently goes to Waynesboro as a supply for six months, and on July 1st expects to return West and prepare himself for the work until Bro. Shuey's time expires on Sept. 30, 1896, when he expects to take charge. Of course, all this depends upon the action of Board whose office it is to elect the superintendents. The Western work demands the whole time and attention of a superintendent, and as Bro. Dechant has been designated for the position, we hope to see him put in the harness and the work pushed with all possible activity.

—Boulder, Brandon and Amber, in Iowa, are vacant. These three congregations should be constituted a charge and put under the care of some efficient man. They are far apart, but the man who takes charge of them should be constituted a missionary for the region in which they are situated. Here some active young man can do an efficient work, and on this territory two if not three charges should be organized in the not distant future. The material is at hand.

—We would most earnestly call upon the Church to remember the Harbor Mission in New York. The apportionment made is ample to cover the salary of Bro. Sommerlatte, if it only were paid. Last year less than $500 was paid out of the $1,000 apportioned. This is absolutely a humiliation, which is next to a disgrace to the Church. Cannot 226,000 members pay $1,000 to a cause so worthy? The very question seems ridiculous.

—We wish again to tell the Church just how we stand financially. We write on Dec. 12, 1895. A letter from Treas. Reber two days ago tells us that there is still due him nearly $1,200 for money paid to the missionaries on last quarter. In one month from now the Executive Committee meets in Pittsburg. At that time $9,000 will be needed to pay the present quarter's salaries. From whence shall the money come? We have the solemn promise from the Synods that the Board shall have $11,000 quarterly for this work. With $11,000 one can easily pay $9,000. Will the Church pay the $11,000? She should because she has promised to do so. We usually preach that our members should be truthful and pay their vows. The Church certainly should practice what she preaches. But can our Church raise that amount? Yes! Who can doubt it? She can and should raise much more for a cause so good. It is not a question of ability, but one of willingness and determination. But we still believe she will come up to her duty in due time. She moves a little slowly, but she will do her part finally.

F.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D.D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

—The receipts of the treasury for the month of November were $1971.32. This is a slight falling off from the month preceding, which were $2205.95, but it compares favorably with the corresponding month of last year. The receipts for the first six months of the present fiscal year are very nearly the same as the first six months of the last fiscal year. We trust the remaining six months will show a decided advance, as the sending out of Rev. Noss and wife will increase the liabilities of the Board. We believe there is a growing interest in our Church in our foreign work, and there should be a gradual increase in contributions.

—The question may have occurred to the minds of some of our friends, To what extent does the Board contemplate the farther enlargement of our work in Japan? In reply to this question we would say, that we would like, did our means warrant, to send out one or two more missionary families. Heretofore our whole force has been centered in Sendai. It is now felt that the time has about come when we should establish other stations. One of our families should be stationed at Yamagata, another at Hakodate or some other point in Hokkaido, the northern island, and a third at some other inviting point in our large field, Sendai remaining the educational centre. By this arrangement greater efficiency in our evangelistic work could be attained.

—With each year sending out additional native workers from the Tohoku Gakuin, our field of operations is enlarging, and it is vastly important that these young workers should be kept in nearer touch with our mission than could be done with all our missionaries together in Sendai. From the beginning the primary aim was to win souls to Christ, and our labors in the past have been preparative for larger efficiency in this purpose. And now that by God's blessing our preparatory work has come to be so happily effective, if we would not turn back, having put our hands to the plow, we must go forward.

—Will any one question the wisdom of such an advance movement? If there is one, we would like to ask such a person, Who is responsible for the necessity? Is it the Board? It has been planting and watering, but who gave the increase? And now that the Master bids us go forward, is He imposing upon us, as a Church, a burden too heavy to be borne? Does He, like the Egyptian taskmaster, require us to make brick without the necessary straw? God knows the ability and resources of our Church quite as certainly as we poor selfish mortals do, and He requires at our hands nothing for which He has not given us the ability, except, indeed, the willing, self-sacrificing heart.

—But we sometimes hear the declaration, I am opposed to Foreign Missions! No doubt, our Lord Jesus Christ, when He proclaimed His Kingdom, and issued His order that all nations should be discipled unto Him, foresaw that opposition and dissent would arise in the ages to come, but that did not restrain Him from making the order. Mission work is an ordinance of God, and it does not await my approval or dissent; but one thing is certain, it were

well for me to adjust myself to His ordinance, regardless of my opinion on the subject. But the reply may be made, God does not require impossibilities of us, and we are now doing for His cause all that is in our power. If that is true, we stand acquitted, and we are not responsible for the fact that souls are daily going down into the darkness of death without Christ. But are we doing *all* that is in our power? That is the crucial question. Let each one, before God, answer it for himself.

—Late advices from Japan inform us that our schools opened on the first of October with a promising outlook. The number of students in each we have not yet learned. We learn that a number came from the northern island (Hokkaido) through the influence of Rev. Oshikawa, who made that island a visit in the interest of education. Our missionaries are busily engaged at their respective work, and speak encouragingly of the prospects before them.

—For the last two or three years Christianity seemed to be under somewhat of a cloud in Japan. It was a season of pruning and testing, and only too many fell away. But now again the sun is shining through the rifts in the clouds. The movement since the war is not so much characterized by precipitate enthusiasm. It is rather in the form of calm, reflective inquiry. The work is deeper down in the life of the people, and is working in a leaven-like way. While recently there has not been any marked ingathering of souls, there is a decided disposition to give the claims of Christianity a patient and serious hearing. The preaching of the gospel is being largely attended, and Rev. Schneder writes us that our mission has more invitations to preach the gospel than is in the power of its members to accept, and that the ultimate issue is coming to be more promising than ever.

—In reading the accounts which come to us, of the oriental religions, and the devotion of their followers, one is struck with the surprising profuseness of their gifts and offerings. They are in marked contrast with what we usually find in the Christian world. Did Christians generally contribute to the cause of Christ as the heathen do to their false religions, the incubus of deficiency and debt which now restrains so sadly the energies of mission work would be speedily removed. We find the following in Canon Tristram's *Rambles in Japan:* "Amongst the most remarkable evidences of devotion are the contributions of something like 250,000 women, who gave their hair as an offering to Buddha, to make the ropes employed in hoisting the great stones of the outer walls (of the temple) into their places. We saw fifty-three ropes of rich glossy black hair, each two spans in circumference. I am unable to state the length of each, but should think it was probably forty or fifty feet. When we know how the women of the country prize their hair, and the pains they take in arranging their rich black tresses, we cannot but recognize the devoted zeal which has impelled them to such a sacrifice." How many American Christian women are willing to make an equal sacrifice for the cause of Christ?

—It was with great pleasure that the Secretary reported to the Executive Committee at its last meeting that the Almshouse One Cent Fund had grown to upwards of $1200. The exact figure is $1203.62. The Executive Committee is desirous that this fund should continue to grow. So the Secretary will be happy to receive any remittances by friends who would have a part in this beautiful charity.

—The Executive Committee directed the Secretary to prepare a narrative of the Almshouse One Cent Fund for publication as a leaflet for gratuitous distribution in the Church. We have procured a photograph of the giver of the *one cent*, from which a cut will be made, and his picture will be in the leaflet. The poor invalid is still an inmate of the Montgomery County, Pa., Almshouse. This narrative will be prepared in the early future.

—We have been disappointed in not receiving the Historical Sketch of our foreign work before this. The publisher was disappointed in getting the material for the cover according to promise. We are informed, however, that we will get a portion, at least, of the edition in a very few days. The Dengoro Takahashi tract is in hand, and the two will be sent out together.

—We mention as a matter of caution to those who may be contemplating a bequest to our Board of Commissioners for Foreign Missions of the Reformed Church in the United States, the narrow escape made in the case of the legacy left us by the late Henry Brown, of Hublersburg, Pa. The will was made 32 days before the death of the testator. Had he died three days sooner, or the will been made three days later, the bequest would, according to the laws of Pennsylvania, have been void. Hence the danger of delay in making a will which contains a charitable bequest.

—We learn from the *Notes from the Field*, on another page, that Christian instruction, and the distribution of Christian literature, are prohibited in the military hospitals in the city of Sendai. Mrs. Moore, however, is permitted to visit them, but under the above-named restrictions. These military authorities seem not to be aware that the gospel can be preached in other ways than by the word of mouth and the printed page. The fact of Mrs. Moore's presence, as a Christian woman ministering to the physical wants, assuaging the pains and sufferings of the sick, contributing to their comfort, and gladdening the desponding heart, will constitute her an epistle to be read despite the interdict. She will be surrounded with a Christian atmosphere as with a halo, and the afflicted ones will breathe it in when she stands by their bedside,—her light will so shine that men seeing her good works will glorify God. She is doing a noble work, and the Japanese seem to know it not. She is invested with a power their false religions know not of.

—As was expected, Rev. Christopher Noss and wife sailed from San Francisco, Cal., for Japan in the Steamer *Gaelic*, on December 10th, and are due at Yokohama, Japan, December 27th. He will be met at the latter place by some one of our resident missionaries, and accompanied to Sendai, 220 miles distant, by railroad, so that, Providence favoring them, by the time this reaches the readers of the MISSIONARY GUARDIAN they will have reached the end of their long journey.

—Rev. W. E. Hoy is engaged in furthering the Kaneko Memorial enterprise. It is expected that a considerable portion of his remaining time will be devoted to this interest. His labors in this behalf are meeting with encouraging success.

—Another important and assuring result of the late war between Japan and China is that the Cabinet in Japan has succeeded in securing the alliance and support of the principal political party in the Empire. Before the war, the Cabinet had no political party as its supporter, and in each Imperial Diet

found itself in antagonism to the popular sentiment. In two or three cases this antagonism resulted in the dissolution of the Diet by the Emperor. Greater harmony is now anticipated between the different branches of government.

—The annual convocation of the officers of the various Protestant Boards of Foreign Missions in the United States and Canada, will meet in New York City, January 15–16, 1896. Our Board will be represented at this meeting. Its object is to consult and compare experiences as to the most effective manner of carrying on the work. Questions and measures and methods of the gravest importance are considered and discussed, and difficulties and doubts are solved. Any member is at liberty to submit questions of inquiry, and the experiences of all the Board are available for answer.

—One of the themes which will be discussed at the approaching meeting, is the importance of a thorough course of instruction in missions, in our Theological Seminaries. Heretofore instruction on this subject has, for the most part, been merely incidental or in the way of inference. The result has been that many of our young ministers have found themselves sadly wanting in information, while not a few are found wanting in the spirit of missions. Hence, "like priest, like people."

DO-NOTHING CHRISTIANS.

CONCERNING those easy-going Christians who think that it lies entirely within their own good pleasure whether they will do anything for the work abroad, Herr GENÄHR says: In the Book of Judges, fifth chapter, twenty-third verse, we find: "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." In an old book we find the following questions and answers upon this verse:

"Who has commanded to curse Meroz? Answer: The angel of the Lord.

"What had Meroz done? Nothing.

"How? why, then, is Meroz cursed? Because she has done nothing.

"What should Meroz have done? Come to the help of the Lord.

"Could not the Lord, then, have succeeded without Meroz? The Lord did succeed without Meroz.

"Then has the Lord met with a loss thereby? No, but Meroz.

"Is Meroz, then, to be cursed therefor? Yes, and that bitterly.

"Is it right that a man should be cursed for having done nothing? Yes, when he *should* have done something.

"Who says that? The angel of the Lord; and the Lord Himself says (Luke 12: 47): 'He that knew the Lord's will and did it not, shall be beaten with many stripes.'"—*Missionary Review.*

—"Sinned! I should think I had. I drowned my baby girl." This was the answer made to Miss Morton by a simple-minded Chinese woman of the hills, this summer. This crime, though committed years ago, weighed upon her conscience, and she listened eagerly to the story of a Saviour who can forgive such sins as hers.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to

REBECCA HAMILTON SCHIVELY,
252 S. Main Street, Chambersburg, Pa.

A HAPPY NEW YEAR

To our societies, synodical, classical, congregational; a Happy New Year to every one who is praying and working for the spread of the Kingdom of Heaven upon earth. May the Lord give, with new days, new love, new zeal, new strength; new outlooks, new facilities, new successes. May He raise up new laborers for His harvest-field, new voices to tell again and again the "old, old story." What blessed record shall be read at the close of this year? What waste places in our own land shall have been reclaimed for Christ? What darkness of heathenism dispersed by the Light of the world? Brethren and sisters, *what part shall we have had in the work?* For every Christian man or woman, much of the happiness of the New Year will depend on the answer to this question.

FROM "THE GOLDEN YEAR."

"We sleep and wake and sleep, but all things move:
The Sun flies forward to his brother Sun;
The dark Earth follows wheel'd in her ellipse;
And human things returning on themselves
Move onward, leading up the golden year.

"When wealth no more shall rest in mounded heaps,
But smit with freer light shall slowly melt
In many streams to fatten lower lands;
And light shall spread, and man be liker man
Through all the season of the golden year.

"Fly, happy, happy sails, and bear the Press;
Fly happy with the mission of the Cross;
Knit land to land.—

"But we grow old. Ah! when shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year?

"Well I know
That unto him who works, and feels he works,
This same grand year is ever at the doors."

—*Tennyson.*

—We have not set apart in this issue a special page for the children, hoping that "The Children's Hour" may interest them, as well as their elders,—and the elders, as well as the children.

Space has been given to this rather long account of a very simple and unpretending order of missionary exercises, simply to emphasize the idea that the most solid and encouraging progress in mission work, the most rapid growth

in knowledge and zeal, will be secured by training the children in that direction. Children have open ears to learn, tender hearts to feel the needs and sorrows of the Christless, at home and abroad. Let those workers, the burden of whose complaint is that Christian men and women are slow, painfully slow, in responding to appeals for help in spreading the gospel, turn their attention to the children. Many a time, they will have the joy of seeing the older and colder spirit touched and influenced by the younger; and in any case, in gaining the children, they will direct and shape the activities of the future.

A "HELPER" FOR MISSION BANDS.

AT the meeting of W. M. S. of Eastern Synod, held at Easton in October, a committee on Mission Band work was appointed, with instructions to prepare a leaflet or paper devoted to missions, and suitable to place in the hands of the children. In accordance with this action, the committee has prepared the "Mission Band Helper," a small paper of eight pages, containing a responsive reading, prayer, a missionary lesson, stories, recitations, missionary news, and hints for Mission Band work. It has been designed to be, as the name indicates, a "Helper," and the leaders of bands and junior societies are asked to give it their support, and to aid the committee in improving it and making it a valuable assistant in missionary work.

The first issue will be ready by the end of January. All orders must be sent to Miss Eleanor Ebbert, Catasauqua, Pa. The *Helper* will be sent for the first month free, on receipt of postage; after that, $1.50 per hundred will be charged; they should be paid for by the bands, the children to receive them free.

As this is an experiment, it is impossible to estimate the number of copies that will be required; but if orders come in promptly, they will be filled as nearly as possible, and there will then be a basis for the next issue, in March. There has been a lack of juvenile literature in our Church, and it is not right that this department should be neglected. What improvements can be made in the paper will depend largely upon how it is received, and how greatly it is encouraged.

ANNA M. KIEFFER, Chairman.

THE NEIGHBOR IN ARMENIA.

LET American women think, pray, speak, write, work for their fellow-Christians in Armenia, men and women, but especially the latter, exposed to the unspeakable horrors of Moslem brutality. The sickening details brought every day before our eyes amply confirm the reports of Turkish cruelty, particularly when we remember that those details are only a few detached instances of what never can be half told. The persecutions, it is now known, have gone on through weary years; yet governments, controlled by professedly Christian men, stand aloof, and waste precious time in diplomatic discussions and idle menaces over matters trivial in comparison with this. There is not a Christian government under the sun which has nothing to do with this rank offence—not one which, without blame, may act the "priest and Levite," even on the "other side" of the world. It is all very well to subscribe to Red Cross and missions; it were far better for England and America to speak together one thunderous word, and end the appalling tragedy.

"THE CHILDREN'S HOUR."

THE Executive Committee of a certain congregational missionary society very wisely decided, at a recent meeting, to devote one of the monthly sessions of the society to the young people of the Church. It is not uncommon, it must be understood, for the young folks to contribute their share to the missionary exercises; indeed, scarcely a meeting is held at which they do not appear in reading or recitation. But this was to be a special occasion; and whether intentionally or not, a touch of particular beauty was added by the choice of the December meeting; the month when childhood rules Christendom,—not in the wild, inverted way of the old heathen holiday, but as the precious representative of Him who came as "one of the least of these."

So, nearly every chair in the old lecture-room, for once, was filled. "A little child shall lead them," it was once said; and on that night, some parents and friends who do not usually seem to feel any responsibility with regard to the missionary meeting, were present, for the little ones' sake.

The opening services were brief; a hymn, a Scripture lesson, and a prayer by the pastor. Then followed the reading of a paper which, though short, was of interest, even to the youngest. Some ladies of the congregation have, for several years, had a little Japanese girl under their care, and to this good work the Infant School is a regular contributor. The Infant School, by the way, is a little society in itself, having its regular monthly "missionary Sunday," and its own little fund. The lady whose kind heart was first touched by the forlorn condition of the little far-away "neighbor," and who, with another friend, led the way in making provision for her, had been asked to give some account of the child's progress, and read the following:

O HARU SAN.

"We are in the Christmas month. The blessed day is drawing near, the 'Christ's Day,' and our hearts are filled with thanksgiving for the wonderful Gift He gave us in Himself; and we are working to show in many ways to our dear ones our appreciation of that great Gift, by memorial gifts. And yet I doubt if any of us can realize the joy that has come to one little heart, the fulness and brightness to one life that, but for our care, might have gone out in utter darkness and misery. Off in beautiful Japan there is a little girl named O Haru San. From the agonies of a life like that of a hunted beast, a life of dread and hunger, of nakedness and depravity, she has come to know the love of this wonderful Christ. Half dead from being stoned and chased through the streets, this child was taken home by one of our missionaries, and our help to save her was asked 'In His Name.' It was not withheld, and I know that it will add to the Christmas joys of the ladies of this congregation and the children of the Infant School, who have this little one under their care, to know through Mrs. Moore that O Haru is well repaying them. From being absolutely untaught, except in evil, she has come to be intelligent, obedient and willing, and is looking forward to a life of usefulness and work for Jesus. Mrs. Moore sends us words of encouragement, and prays that nothing may lessen the interest in this beautiful charity. O Haru is, as near as any one can know, about fourteen years of age, very tiny for her years, and just regaining some reasonably good health after her years of miserable babyhood

and childhood. With a few years more of help from us, she may be able to earn something towards her own support. It will then be for us to decide whether we will continue to help her, that she may study, or simply let her drift away, after giving her a glimpse of the life beautiful.

"Mrs. Moore says her work is the most satisfactory of all of the children's, and that she seems greatly to appreciate your kindness and to try to deserve it; also that she is quite capable of making a good nurse or house-woman. They have bestowed infinite pains upon this shy, wild mite in both Dr. Moore's and Mr. Hoy's family, having her much in their own houses, and grudging no amount of patient training. So I can rejoice with you to-night that light has come instead of utter darkness into one child's soul, and if angels stop their ministrations to rejoice over one soul saved, may we not join them this Christmas-tide, thankful that our Father has blessed our giving, and thus added one more voice, to join in the glad 'Glory to God?'"

THE "LITTLE TRAVELERS."

After the reading of this paper the Infant School sang "Little Travelers Zionward," with the hearty good-will and the precious simplicity that make the little ones' part so lovely. All sang the first stanza in chorus; then one soft girlish voice went on,

"There to welcome Jesus waits,
Gives the crown His followers win,"

and again all rang out,

"Lift your heads, ye golden gates,
Let the little travelers in!"

Another little girl then sang the question,

"Who are these whose little feet,
Pacing life's dark journey through,
Soon shall reach that heavenly seat,
They had ever kept in view?"

Two responded, "I, from Greenland's frozen land;" two, "I, from India's sultry plain;" two, "I, from Afric's burning sand," and still two others, "I, from islands of the main." Then these eight joined in the next stanza,

"All our earthly journey past,
Every tear and pain gone by,
We'll together meet at last
At the portal of the sky."

To this the boys triumphantly responded,

"Each the welcome 'Come!' awaits,
Conquerors over death and sin,"—

and once more, loud and clear, came the full-voiced refrain, "Lift your heads, ye golden gates!"—

LIGHT FROM THE WORD.

The next exercise was by children a few years older, a number of whom selected from the well-named "Fidelity" Band, gave Scripture responses to missionary questions. No instruction could be more salutary than this, or

more helpful, at once strengthening our little brothers' and sisters' love for God's Word, and increasing their zeal for missions. We are glad to know, from measures adopted by some of our own societies, that at no distant day we shall see similar publications issued by them for the benefit of Reformed young folks; meanwhile, we may be thankful to obtain, at a very trifling expense, leaflets as valuable as the one containing these questions, published by the W. F. M. S. of the Presbyterian Church.

Some of the questions, with the texts from which the responses are taken, are as follows:

1. *What are missionaries?* Answered from 2 Cor. 5: 20. 2. *Are there enough missionaries?* Matt. 9: 37. 3. *What is our duty then?* Matt. 9: 38. 4. *What is the state of the heathen world?* Ps. 74: 20, the dark places of the earth, etc. 5. *What can take away its darkness?* John 8: 12. 14. *What is the "Great Commission?"* Matt. 28: 19. 15. *What does God send them for?* Isa. 42: 7. 17. *Can children be missionaries?* 2 Kings 5: 2, 3. 19. *What have missionaries suffered?* Heb. 11: 37. 20. *Why did God permit this?* Matt. 10: 24. 24. *What reward has God promised?* Dan. 12: 3. 25. *When will missions end?* Matt. 24: 4. 26. *What will then be the state of the world?* Hab. 2: 14.

When these young people had taken their seats the hymn, "Watchman, tell us of the night," was sung, all, even the infant scholars, joining in with spirit and vigor. Then a young girl, representing a still older circle of "ministering children," read

LING TE'S LETTER,

another publication of the same noble society * mentioned above, from which we give a few passages, in the hope that some of our readers may wish to read it all, may buy it for themselves and for their young friends. It portrays, in the simple story of a little Chinese girl, the sorrows and superstitions, the needs and the unsatisfied longings of the heathen.

Ling Te begins: "I am a stupid little Chinese girl. Some days I am so naughty my grandma says I shall probably be a monkey after I die. This scares me and gives me a big pain in my heart. I am sure I was born on an unlucky day. They tell me my mother cried because I was a girl, and my grandma and father were very cross and angry. I go into the temple and pray the old god to make me over a boy. Alas! it is of no use. Sometimes I pray the god to help me to be good so I can be a boy after I die, but I cannot see that he helps me any. I still have my naughty days.

"They named me Ling Te, which means, 'Lead along a brother,' but when another baby came she was a girl, too. I heard my father say, 'We are too poor to keep another girl.' Mother said, 'I have had such a hard time that I wish I had died when I was a baby; the poor thing had better die.' She cried a great many tears. Father took the baby away, and I never saw her."

Then Ling Te tells how at last a little brother was born to her, of their

* Woman's Foreign Missionary Society of the Presbyterian Church, No. 1334 Chestnut St., Philadelphia, Pa. Ling Te's Letter may be had for 3 cents a copy, or 30 cents a dozen copies.

delight, their hopes, the rejoicings and gifts of their friends, and of all the superstitious things they did to secure him a lucky and long life.

Soon after the grandmother brought long bandages to bind Ling Te's feet. Her mother dreaded to do it. "'You must surely do it,' said grandma, in her stern way. 'Why, how do you expect to get a mother-in-law for her if her feet are not bound?' This scared me; for I have heard some girls say it is terrible to have a mother-in-law. I ran away. I had to come home at night. Grandma was angry, and said, 'If you run away again I will send the foreign devils after you; they will dig out your eyes and your heart, and take off your skin, and take you to America, and after you die you will be a donkey for them to ride.'

"This scared me, of course, and she began to turn my toes under and wind the long bandages around my feet. Tighter and tighter she drew them, and when I could not bear it, and began to struggle and scream, she called my father and mother to hold me. I could not sleep that night for the pain. I can never tell how my feet ached; after a few days they were so sore I could not walk. Once my mother said, real soft and sweet, 'Poor child,' and that seemed to make me feel a little better. Now my feet are dead and do not ache so bad, and I can walk on heels pretty well."

Ling Te tells how her grandmother dreaded death, and of the strange, sad preparations that were made for her departure. Among other things a great brass pin was given to her, to rap at the gate of heaven with. Ling Te wondered very much, and would have liked some one to tell her about death, but no one would talk of it.

"During the sixth moon Wen Shan, one of our neighbor's girls, came back from the Pekin School. She looked so queer to us! They had taken the bandages from her feet, and she walked like a boy. I laughed at her because she had followed the foreign devils, and had a girl's head and a boy's feet; but often my poor feet ached so I wished in my heart that I had boys' feet, too. At first we all made sport of Wen Shan because she had been off to the Mission School, but she was so gentle and kind we got ashamed. One day I said, 'Why don't you get angry and revile as you used to do?' 'Because Jesus said, "Love your enemies."

"'Jesus? Who is Jesus? Is He your teacher?' Then she told me a beautiful story about her Jesus. I did not believe it, but I liked to hear it. We all liked to look at her doll and her 'Christmas cards.' She says Christmas is Jesus' birthday, and the nicest day in the year. The verses on the cards are Bible verses, and the Bible, she says, is the book the true God has given us to help us to be good and please Him, so we can go to heaven when we die. When I told grandma she said:

"'Ask Wen Shan to bring her Bible book over here and read to me, and I want to hear about Jesus God, too.'

"When Wen Shan came I could see that grandma loved to hear her talk about Jesus. Wen Shan seems to love Jesus, but we are afraid of our gods; and sometimes I think her God must be nicer than ours.—One day she read where Jesus said He was going away to prepare a great many mansions, and He promised to come again for His friends. Grandma said, 'That is very nice for the foreigners.'

"But Wen Shan said, 'He is Heaven's Lord—our heavenly Father; we are all His children. He loves Chinese just as well as He does Americans.'

"'Do you think there is a Heaven for *me*, too?" said grandma, and her voice shook so it made me feel queer in my heart.

"'Yes, surely there is.'

"'But I am nothing but a poor, stupid old woman, and I am afraid He won't want me in His fine mansions.' said grandma."

But God, who is near to every one of us, Chinese as well as Americans, and who is always ready to help those who are feeling after Him, even through heathen darkness, blessed Wen Shan's reading of the "Bible book," and taught the poor trembling old woman to love and trust the "Jesus God;" and Ling Te tells how, when the cold weather came, she died in peace and hope. "The priests came from the temple, and beat their drums and gongs to scare away the devils that watch for the dying." It frightened the poor old grandmother, but God comforted her, and she died joyfully, knowing that the gate was open to her, and her mansion was prepared. But before the end she said, "Send Ling Te to that Jesus school."

The little girl's mother was very anxious to send her; she wanted to learn more about Jesus, and she wished to have Ling Te read the Bible, and come and tell her. So she at last persuaded the father to take her. He said: "Oh, well, she is nothing but a girl—let her go. I shall save rice by it."

And here comes in the saddest part of the story. When they had taken the long ride to the school there was no room for Ling Te. When the child had been taken into the teacher's room, and seen the sewing-machine, which she calls the "Iron Tailor," and heard the organ, and when she had seen the girls merrily skipping about on their "big feet," she says:

"I began to see that I had reached Heaven, and looked around for grandma."

The teacher's face was very sad when she told poor Ling Te and her father that she really had no room; she had sent away seven other girls that day. She had asked friends in America to send money to put up more rooms, and if they would do it, Ling Te might come.

But this, the child says, "was a far-away hope and did not comfort me much. My happy heart was turned to iron, and my words and tears were all frozen up together. My father led me away out through the gate. The keeper shut the gate of heaven in my face, and I had not even seen my grandma. Now I am thinking all the time about those happy girls *inside*, while I am *outside*. I often see a hungry look on my mother's face, and she says, 'Oh, my daughter, I did hope I was going to know about Jesus.'

"I don't know how to pray to Jesus—I wish I did; but every night I say, 'Please, Jesus, ask your friends in America that have money to send some over here to China, enough to make place for this stupid child; for, oh, dear Jesus, it makes me feel so bad to be *shut out!*'"

After this reading a missionary hymn was sung; and the "Children's Hour" was brought to a close with the Lord's Prayer, in concert, the chanting of the "Gloria Patri," in which the youngest of the "infants" joined with unwearied voice and undimmed eyes, and the Benediction.

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THE MISSIONARY GUARDIAN.

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THE MISSIONARY GUARDIAN has its claims upon the friends of missions. It is for them to encourage the publication of an organ of the Boards by making efforts to increase its circulation. Do they do it? Every reader can answer this question.

GOOD TIDINGS.

"*THEN they said one to another, we do not well; this is a day of good tidings and we hold our peace.*" These are the words of the lepers when they found that the Syrians had fled from the City of Jerusalem. The city had been besieged for a long time. The inhabitants had come nigh unto starvation. But the Lord had delivered the city. He did this not by battle, but by a noise that brought terror to the hearts of the Syrians. A panic siezed them and they fled, leaving their gold, silver, horses, asses and plunder, as well as their tents. The four poor miserable lepers were outside of the city wall. They wandered among the tents of the Syrians and began to gather the gold and silver and to hide it. But they now began to think of the misery and hunger among the inhabitants, how they had suffered and endured, and how they feared and dreaded the enemy that had been besieging their city. They doubtless thought that these people would be overjoyed to know that the enemy had fled and that their salvation was at hand. Hence they said one to another we do not well; this is a day of good tidings and we hold our peace. These lepers felt that they should not withhold from the distressed inhabitants of Jerusalem the good news that their enemies had fled and that they were again to enjoy plenty as well as their liberties. We are deeply impressed with a sense of our duty, as Christians, toward the unsaved, as we read the words of these poor lepers. They were themselves miserable outcasts indeed, because they were afflicted with an unclean disease. Here was the plunder of the enemy on all sides. We might suppose that their selfish nature would induce them to say nothing, but gather all they could for themselves. But miserable as they were they felt that they should spread the glad tidings of the enemy's flight and the people's salvation. And this they did, and so enjoyed the good news with the inhabitants of the city. How beautifully this incident sets forth the duty of the Christian toward the unsaved world! The sinner saved in Christ has a message for

the unsaved. His heart is full of love to Christ for his own salvation. He feels that the day when his sins were forgiven him is a "day of good tidings" for him and this good news he cannot but tell to others. But in the telling of his own joys he is sure to recommend to others the way of salvation. What Christian can help but speak of Christ to others, who feels and knows that his hope of heaven is centered in Christ? This is a missionary sermon, indeed, which these lepers preached. They told the good news to others. This is the Gospel idea. How can Christians be so indifferent as not to give the good news to others? How can they refrain from speaking to others of Christ, or of sending the Gospel to the heathen nations? This is the evident duty and should be the privilege of every Christian. F.

A GOOD REASON.

IN the missionary work of the Church there are continually coming up issues and movements which neither the Church nor her Boards can control. Yet both are made to bear the censure of many good people, because all the conditions are not so controlled as to result in the highest possible good. The Missionary Board often receives the censure for some things which it cannot help at all. And people censure the Board simply because they do not understand the facts in the case. (1) The criticism is made that the Board does not employ the best men. In speaking on this matter we cast no reflection on our corps of missionaries. We believe them to be as able and self-sacrificing as any corps of missionaries employed by any church. Still, there is at times not a little truth in the criticism that the Board does not employ the best men. And now, kind reader, why do you suppose that the Board does not employ the best men? For this simple reason that it cannot get them. That certainly is a good reason. A mission is organized in some city. It is an important point and should have one of the ablest and most active young ministers of the Church to make it a success. Such men are solicited all over the Church, but they cannot be had. Just for the very reason that they are first-class men, the strong, self-supporting charges want them and pay large salaries for their services. If they are not wanted by the old charges, then, certainly, the missions cannot use them. Then, too, it happens at times that when good men are willing to take mission charges in the far West they are persuaded not to do so by their people and by the surrounding ministers. This we know to have been the case in more than one instance. This, then, is a reason why, at times, the best ministers are not put in our mission fields. Should the Board be blamed for what it cannot help along these lines? (2) The Board is at times severely censured for the misappropriation of moneys on unpromising points. Does any good brother in the Church really believe that the dozen men comprising the General Board would knowingly and carelessly squander money on any point that they know will be a failure? We do not believe such an one can be found. That the Board has erred in judgment is true; that mistakes have been made cannot be denied. But who has not made mistakes? It is equally true that in some instances where sure failure was predicted, the most

brilliant success was the result. So then these adverse criticisms are not an evidence that those who make them are always correct in their estimates. A little more charity for those who love the Church and do their best for her prosperity would be a very good thing. F.

OUR WOMEN AND HOME MISSIONS.

NOW that the women of our Church are organized for missionary work, much may justly be expected of them, and in fact they are doing much. Many of them seem very greatly interested in foreign missions, while possibly an equal number set their hearts on home missions.

Men, women and children should have their hearts set, not on home missions, not on foreign missions, but on both, on the spread and establishment of the Kingdom of God in all lands, and indeed on whatever work the Church has in hand; for it is in every way wrong and sad to be one-sided. It is a hurt to the individual and a loss to the Church. We need well-rounded people, such as can hastily take hold of whatever is to be done. A congregation, a classis *or a sex* that is otherwise minded will always fall short of the Lord's meaning in the world-wide prayer, "Thy Kingdom Come."

Hence our thoughtful and devoted leaders in the Woman's Missionary Societies will see to it, I think they have been seeing to it, that home missions and foreign missions will each receive due attention, both in teaching and in support, in deliverances and in offerings.

Now let us note what our women in their organized form have been doing for home missions. We may take the last three years as our standpoint; and as I am more familiar with the work done in the East, the statements here made refer more particularly to the women of the East.

At the last meeting of the Woman's Missionary Society of the General Synod (1893) the Society was asked to raise $4,000 a year for three Synodical years; and a committee divided this up among the several Synodical Societies.

I do not know definitely what the others did, but in October following, when the apportionment came to the Woman's Missionary Society of the Eastern Synod, the $1,500 a year was cheerfully assumed. Yes, but did they pay it? I think they did. By October, 1894, they had paid $1,371.60, falling a little short; but by October, 1895, they had paid $1,540, making up part of the lack; and, no doubt, by October, 1896, the third payment will be made in full. However, if there should be a small deficit, they are still doing better than the Classes of the same Synod, whose shortage on the apportionment is simply immense, and always has been.

Parenthetically it may be added that from October, 1893, to October, 1894, they, in addition, raised almost as much for foreign missions as for home; how much during the year following I know not.

What apportionment the Women's Missionary Societies of the other Synods had I know not; but in 1895 the women of the Synod of the Interior gave $200 for home missions, the women of the Pittsburgh Synod gave $350 and those of Ohio Synod gave nearly $400.

What our women will do during the three years following the General Synod of 1896 has perhaps not yet been even planned ; but we have no reason to doubt that they will be broad-minded as well as willing-hearted.

What they have already done deserves grateful recognition, for they have done much, although their work has only fairly begun and their plans are scarcely matured.

The Boards of all churches, whose women are doing organized work, speak in the highest terms of their helpfulness. Before me lies the last report of the Board of Home Missions of the Congregational Church, which makes especial mention of "the remarkable assistance which has been afforded through the heroic devotion of the women of the churches;" and this is substantially what is said by the Boards of other Churches.

Inasmuch as our women are thus organized, and their organization is endorsed by their Synods, let us help them in every possible way. Only so can their work be easy, pleasant and successful. I know all that is commonly said against such organization, but I know also what is said for it ; and the one great fact in its favor to-day is, not only that it is common and useful in other Churches, but especially that it is under law in our own. It is not an out-law, a perverse thing, but recognized and recommended by the ruling bodies. Let us help those women who in His name are trying to do a special work. A. C. W.

HOSPITAL WORK IN SENDAI.

BY MRS. ANNIE M. MOORE.

SOON ofter our return from America, some two years ago, Toki Ishii, one of the graduates of the Girls' School in Sendai, became my helper. She was a shy, retiring sort of a girl, and at first some little push was required to get her fairly launched into work. But while she was gentle and unobtrusive, she was willing and observant, and it was not long before she was at home with me and the work. She was lady-like in her manners and quiet of voice, and these qualities made her very helpful in our visits to the sick. She has lately told me that when we commenced visiting the City Hospital of Sendai the odor of the rooms and disinfectants disturbed her considerably, but of this she said so little at the time that I was not aware how trying the situation was to her. Gradually, however, she became accustomed to the sights, sounds and smells of hospital wards, and came to be much interested in the people there, while they in turn became attached to her and looked forward with pleasure to her visits. She had an unusually sweet voice for a Japanese girl, and would frequently go alone to the hospital and play and sing for those who disired to listen.

During the time we were in America I made requests for several things which it seemed might be useful here, and one of these requsts was for a baby organ. A number of friends responded, one of whom was a minister of the Reformed Church. His wife had died not long before, and in loving memory of her the gift was given. If those who have gone before can

see and know what is being done here, and if their happiness in the spirit world is increased by pleasure given to the suffering ones of earth, her joy must surely be greater at the sight of heavy eyes brightened, pain-drawn faces relaxed, and weary bodies rested by the sound of the soft, sweet strains of music as they echo through the dreary rooms of those hospital wards. That little organ has been a friend and helper, and we trust that it will continue to be such for many a day to come.

A year ago last November, on the anniversary of the Emperor's birthday, we went to the hospital and covered some forty beds in the poor ward with bright patch-work quilts which had been made by loving hands at home. If any of the donors of those spreads read this sketch their hearts will, we think, throb with pleasure at the sight of those to be seen in the picture.* How strange it must seem to persons so far removed to see the work of their hands in connection with a hospital ward in an Oriental country!

The spirit which pervades this place is kindly towards missionaries, and we have been allowed to go there whenever we felt so disposed, talk with, or sing for the sick, loan books and games, distribute tracts and cards, and decorate the rooms with flowers. A few of the attendant physicians are Christians and this has helped to make our visits easy and pleasant. While we have been careful not to weary aching heads with long talks, nor to press unbelievers to believe our creeds, we have tried both in song and conversation to tell the story of the Cross, and there have been many earnest listeners and some believers. How much of the seed sown will bear fruit cannot now be known, but we do know that in this and in other hospitals where we have been permitted to go freely the general effect has been to draw, not only inmates, but their friends nearer to us and to our religion, for they cannot but see that there must be something more than ordinary sympathy to cause strangers to spend hour after hour in dreary hospital wards when they might be out in the bright sunshine enjoying themselves in a more cheery way. It is the love of Christ in the heart which prompts his followers to spend so much time in visiting hospitals, prisons, asylums and reform homes, and which fills people's hearts with pity for suffering, whether it be of mind or of body. There are here and there philanthropic persons, not believers in, nor followers of, the Saviour of mankind, who delight to do this kind of work; but the mass of humanity *outside of Christ* does not trouble itself about the trials of the sorrow-stricken and the down-trodden. To the "Man of Sorrows" alone can we look for spiritual help in time of need, and to His followers must the suffering ones of earth look for temporal help. Not until Western civilization, hand in hand with Christianity, came to Japan were there homes for the aged, the blind and the homeless, nor were there comfortable hospitals, such as are now to be found in all parts of the land. To Christ and to His religion must we look for the source of these rivers of good, and the people of Japan are beginning to realize this fact. There are now many open doors where a few years ago bolts and bars jealously warned off all approach to Christianity.

*The picture accompanying the above in *The Japan Evangelist.*

Toki Ishii, the partial subject of this sketch, has finished her work in this part of the country, and has returned to her home where, instead of cheering the sick in hospital wards, she is engaged in waiting upon and cheering the heart of an invalid mother, who needs all of her care and attention, and who has patiently awaited her coming. Her pathway in life may not be strewn with roses, but we believe that her life in the world to come will be the brighter for the sacrifices she has made here and the happiness she has given to many of the sorrow-stricken children of earth. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."—*The Japan Evangelist.*

NOTES FROM THE FIELD.

BY REV. D. B. SCHNEDER.

December.

CHRISTMAS is the subject that is uppermost in one's mind during these latter days of December. At almost all of our preaching places, and at a number of other places in Sendai, the season has been one of joy to many young, and some older hearts. The story of the Christ-child has been retold, and hundreds have imbibed a warmer affection for the Gospel message through the many celebrations.

IN the main Sunday-school in Sendai the festival was observed with great interest. Under the superintendency of Rev. Snyder the school has enjoyed marked prosperity during the year, and on Christmas Eve the friends of the school took occasion to rejoice with the school in its songs of "Glory to God," and in its enjoyment of "Goodwill Among Men." Songs and recitations were well rendered. A boy of some twelve years gave an original address, in which he, in a serious and earnest manner, congratulated the audience upon the fact that although ten years ago little was known about Christmas in Sendai, now it was observed with deep interest and profit. The average attendance during the year has been 107. The school has six officers and twelve teachers.

BOTH schools closed a day before Christmas for a few weeks vacation. The work of the schools during the fall term has been very satisfactory. There has been an increase in number in both schools.

ALL are awaiting the arrival of Rev. and Mrs. Noss. They are due at Yokohama on the 27th. Rev. Miller meets them at that place. It will be a happy reunion upon a foreign shore of classmates and friends.

EVERY year, during the week preceding New Year, there is a lively "market" on the broad street running along the Tohoku Gakuin and the church. Many of the merchants of the city display their wares in booths erected along either side of the street and try to "sell off" before the incoming of the new year, and besides there are all sorts of attractions and side-shows. Thousand of people throng this market during the week. Under Rev. Miller's direction a booth has been rented where students of the Tohoku Gakuin will sell at a nominal price Scripture-portions, and ar-

rangements are also made to have four preaching services and magic-lantern exhibitions in the church for the benefit of the passers-by. May at least some of the seed scattered abroad bear fruit.

BROTHER Hoy is not forgotton. Our Japanese brethren are deeply grateful to him for his earnest effort in America in behalf of Japan. His labors there have already inspired new life and courage here, and he is often remembered in our morning prayers in the Tohoku Gakuin chapel. Students and evangelists often inquire about the time of his return.

WE rejoice in the news of the arrival of another mission boy. May his life be a blessing to the sphere in which his lot may be cast. But we have been extremely anxious over the illness of Mrs. Hoy. May the Lord spare a faithful wife and a devoted mother.

A SHADOW has fallen over the life of one of our most enthusiastic and efficient Japanese teachers in the Tohoku Gakuin. It is found that he has consumption. He is a teacher of systematic theology and kindred branches in the Japanese department. Others of the teachers in the Tohoku Gakuin have been quite ill during the fall, but are better.

THE Miyamachi Chapel is not begun yet, but the plans are drawn. Nevertheless the work of increasing the number of believers goes on. This month again there were additions, five adults and one infant.

MRS. MOORE is pushing her hospital work, endeavoring to take advantage of the large opportunity which the presence of 3,000 sick soldiers affords. She does not have full liberty in the military hospitals yet. She is not allowed to talk about Christianity or to distribute distinctively Christian literature. But she does what she can, making use of the privileges she has. She visits the hospitals, shows interest in sick ones, leaves flowers for them and other gifts, gives them moral and biographical literature, and no doubt many will be impressed with her Christian deeds, if she is not allowed to speak Christian words. Just now she is collecting from leading men in Sendai and foreign friends sufficient means to give a New Year's gift of an orange and a cake or two to every one of the thousands now occupying the hospitals.

THE CONFERENCE OF THE OFFICERS OF THE BOARDS OF FOREIGN MISSIONS.

THE fourth conference held its sessions on January 15–16, in the city of New York. Our Board was represented in the last three of these assemblages. The importance of these meetings cannot be over-estimated. Their object is to study and devise the most effective methods for carrying forward the work of winning the world to Christ. This is done by a comparison of the experiences of the several Boards some of them having lessons learned by active work of a half a century or more. The information gained, and the suggestions received by those Boards whose time of labor has been short and experience limited is of unspeakable valve, and officers who have attended their meetings come home with greatly enlarged views, and are enabled to test the value of views formed and impressions

received from a limited and brief experience, by the measure of the wider and longer experiences and observations of the older and larger Boards.

Well-nigh the whole world is now, in the providence of God, open to the Christian missionary. Peoples of the most diverse character, spirit, measure of intelligence and forms of religion have been reached and are being confronted with the religion of Jesus Christ.

The volume of the work has vastly increased within the last few decades, so as to require a large increase in the number of the missionaries and a corresponding enlargement of the means necessary for the support and their equipment with the facilities required for moving forward. Means and methods which in the past were esteemed adequate and satisfactorily efficient for a smaller field with but a partial acquaintance with the peculiarities of the people and their habits of thought are being discovered to be inadequate for the successful prosecution of the work under the existing changed circumstances. And it is to revise the methods which have been heretofore employed, and devise those better adapted to a broader and more diversified work, especially as conditioned by a greatly reduced proportionment supply of financial means, as furnished by the home churches, that the several Boards feel the necessity of an annual interchange and comparison of experiences and tentative measures which have been employed.

It would be interesting to give a general account of the topics which engaged the thought of the late Conference, and the conclusions reached. But our space limits us to a very brief mention of but one. The proceedings of the Conference will be published, and it is the purpose of our Board to give them a pretty wide distribution among our ministers.

One of the crucial questions which is exercising the minds of all the Boards is how to secure from the home churches the financial means to meet the emergencies which providentially confront them? The conclusion unanimously reached is that the favorable solution of that question lies with the pastors. That the means for a large increase in contributions by the constituency of the Boards are at hand is not considered an open question. Protestant Christendom has the ability; the trouble is to make it available. God has created the opportunity in the foreign field; He has given our people the ability to meet and make effective the opportunity, and He has laid it as a solemn and imparative duty upon His minutes to bring these two factors into harmonious and efficient relations.

Only too many ministers now professing to proclaim the oracles of God have but a languid, if indeed they have any interest at all, in foreign missions. The covenant of the Saviour to disciple all nations seems to be destitute of force for them. This in many cases, no doubt, is attributable to the sad deficiency in their instructions while in the Seminary. Theological professors seem to have paid but little attention to this grave subject. And their students have gone forth into the field without any proper appreciation of the Saviour's last command. It is only recently that our schools are giving heed to this deeply solemn subject. "Study of Missions in Theological Seminaries" was one of the themes which engaged the thought of the last Conference. And its vital importance was keenly felt. C.

Home Missions.

Edited by REV. D. S. FOUSE, D. D., Superintendent of Board of Missions of General Synod.

THE MEETING OF THE EXECUTIVE COMMITTEE.

THE Executive Committee of the General Board met on the evening of January 14, 1896, at the Hotel Boyer, Pittsburg, Pa. All the members of the committee were present and also Superintendents Whitmer and Fouse. The Sessions opened on Tuesday evening and ended on Thursday noon. These Sessions embraced nearly two days with two long night sessions. Very much work was done during that time. The unfinished business coming down from former meetings was first attended to. Next came the reports of the Superintendents, out of which came the folfowing items of business. We give here, however, only so much as we deem of interest to the Church in general.

The committee was notified that the "Synod of the Interior" had nominated Rev. A. S. Dechant as Superintendent of Missions within said Synod, subject to the action of the Board. On motion the committee recommended the election of Brother Dechant to said position by the full Board in April next.

Reports were received from Rev. H. Tesnow at Denver, Col. The Superintendent was authorized to notify him to go ahead with the establishment of an English Sunday-school and congregation at once.

The purchase of a certain church or chapel in Denver was also brought before the Board. This lot and chapel are regarded as well situated for our purposes, and after due consideration Treasurer Boush and Superintendent Fouse were authorized and empowered to borrow a sum of money not to exceed $3,500 for the purchase of said property. The old property now held by the Board in that city is to be sold at as early a day as possible.

The people at Lincoln, Neb., have concluded that their lot is not advantageously located for their work. It seemed to be just the location four years ago, but it is not so considered now. Action was taken, that the Lincoln people give prices of new lots that may be purchased that are properly located, with the understanding, however, that no new lot can be purchased by the Board until the lot now owned by the Board in that city is sold.

Our Church has at different times been appealed to begin work among the Bohemian and Polish people in this country, since many of them are Reformed. The German pastors of Chicago made this request at different times. A Mr. Charles Molnar, of McCormick Seminary, the son of a Reformed pastor in Moravia and himself Reformed, is willing to undertake the work at once after his graduation in May. Superintendent Fouse was authorized to go to Chicago and as quickly as possible inaugurate the work. Brother Molnar claims there are from fifty to sixty families in Chicago ready to enter the movement. The young brother can preach both in Bohemian and Polish.

A number of documents came before the Committee from the Zion's mission in Nebraska. These people were somewhat irregular in the way they undertook to call a minister. After mature consideration, Rev. J. Wolbach was commissioned for the place at the rate of $200 per annum.

The Rev. J. C. Horning, Sunday-school missionary, presented his report for the quarter. This embraced his work at Springfield, Ohio, and North Columbus, Ohio. His work has been a grand success at both places. At the former place a congregation of 755 members has been organized, and at North Columbus Rev. Horning was directed to proceed at once, or as soon as deemed expedient by him, with the organization of a congregation, and after April 1, 1896, a regular pastor is to be placed over the new mission. Brother Horning was also instructed to go to Sioux City, Iowa, for two or three weeks during February and assist Brother Winter in church and Sunday-school work. After that time he is to return to Columbus and continue the work in which he is now engaged.

Rev. Paul Sommerlatte, the Harbor missionary, presented a very full and complete report which was given into the hands of Dr. Peters for the preparation of the triennial report. As the Reformed Church in America and Presbyterian Churches have no Harbor missionaries—he asks that the General Synod overture these bodies to help in sustaining our mission in New York, as the missionary helps the immigrants of both of these Churches.

Warren, Ohio, was ordered to be constituted a mission under the Board on April, 1, 1896, with an appropriation of $450.

A very urgent communication came before the Committee asking that an English mission be started in Detroit, Mich. Superintendent Fouse was authorized to go to said city and investigate matters, and if he finds matters as favorable as represented then to arrange immediately for the formation of an English Mission there.

The Superintendents were instructed at the last meeting of the Committee to see whether our Hungarian congregations were properly incorporated, and conformed to the government of our Church in using the Heidelberg Catechisms, and having Elders or Deacons. At this meeting they reported that these congregations conformed in all usages and customs as well as in their organization with the Church in this country.

Rev. C. B. Alspach was commissioned for Messiah mission in Philadelphia, heretofore served by Rev. H. Tesnow with an appropriation of $720.

It was ordered that the Board have printed and circulated among our people 100,000 envelopes for Easter offerings to home missions. By this means it is hoped the Board may be delivered of its indebtness.

Thomasville, N. C., was constituted a mission in connection with two other congregations. Appropriation $300 for the first year.

Sharpsville, Pa., was declared vacant and was referred to Superintendent Fouse.

Rev. Ider, of the Salem mission, Ohio, is to be notified that he must reside in the bounds of this charge, or his appropriation will cease.

The annual meeting of the Board will commence in the First Reformed Church, Greensburg, Pa., on Wednesday evening, April 8th, at 7:30 P. M.

After this general business was attended to, the roll of missions was gone over and the usual allowances voted.

At this juncture the Board found there was a sum of just $306.72 with which to begin to pay the orders now to be issued. What shall be done? This Board has no right to borrow $8,000 with which to pay missionaries. It is only the agent of the Church to disburse for this purpose what the Church hands out to it. All felt this to be the case. But this is winter and these men must have their money. There was one consolation, namely, that all orders were paid for the quarter ending September 30, 1895. The committee did, after mature deliberation, borrow $8,000 for ninty days. This was done with the almost certain assurance that in the prescribed time the $8,000 will be paid by the Church. It must be, because this money must be refunded. Let the Church arise in her might and not only pay these $8,000, but vastly more, so that not another such a loan will be necessary. F.

MISSIONS AND MISSIONARIES.

SUNDAY-SCHOOL MISSIONARY HORNING has been very successful in building up a Sunday-school in North Columbus, Ohio. The school has grown in a month and a half to number over a hundred pupils. This point is ripe now for the establishment of a congregation had the Board the means wherewith to push the work.

MISSIONARY GRIFFITH, of Wichita, Kan., a short time ago took to himself a wife. This is a most important event in the life of the missionary, and let us hope, also in the history of the mission, as the pastor's wife being the help-meet of her husband, becomes a helper in the work of the church, and so must exert, not a little influence, for good, upon the life of the church over which the husband presides. The church is prospering under the care of pastor Griffith. We advise some of our bachelor missionaries to go and do as Brother Griffith did.

BROTHER GEKELER has been called upon to pass through deep waters, in the death of his father. He has the sympathy of the entire Church in his affliction. May these sorrows be blessed to the strengthening of the good brother in the arduous work of calling souls to repentence. The misson at St. Joseph is prospering under the pastoral care of Brother Gekeler. The membership recently reccived an addition of ten members, which brings the whole number up to nearly seventy. Truly this mission has been greatly blessed.

BROTHER ALT, of Holton, Kans., reports a greatly improved condition of things in that mission. Additions have been made to the membership, while the attendance at the regular services have increased very much. This is especially good news, since some believed that this mission never could be made a success. The present condition of things has grown out of faithful preaching and faithful pastoral work

WE are sorry that Rev. F. M. Shults deemed it best to resign the mission at Leighton, Iowa. His labors ceased in that field on January 1, 1896. The field is a good one and needs a faithful, earnest and hard-

working pastor. Such an one will find plenty of work at Leighton and withal a very pleasant churchly people, who will stand by and labor faithfully with their pastor.

THE Athens, Mich., mission dedicated its church, free of debt, on December 15, 1895. It is a very pleasant, comfortable and substantial church—an ornament to the town and an honor to the people who erected it. Certainly these people did a noble work in the erection of this house. An open door is before the pastor and congregation. A great work can be done in that little city.

MISSIONARY SITES reports very favorably from the Ada mission. This mission out there in western Ohio has been a sort of an *eye-sore* and *heart-burning* for the Church and Board for some years past. Brother Sites is hopeful that much good may still be done. Let us sincerely hope that his most sanguine expectations may be realized.

BROTHER KROME is the faithful missionary at Lisbon, Iowa. On New Year the congregational meeting was held as is customary. Every item of business was attended to—all bills paid, every cent of the apportionments paid, although some of these would not have been due until May, 1896, and a remaining debt of $211 on the parsonage wiped out. Well done, sure.

AT Columbus Junction, Iowa, they have, during the quarter ending December 31, wiped out another large section of their church debt, which leaves them with less than one hundred dollars to pay.

AT Atlamont, Ill., Brother Alspach has had a prosperous year. Good additions have been made and the mission strengthened in various ways. The time is near at hand when Shelby must be made a mission by itself.

BROTHER DREIBELBIES, at Payne, Ohio, is getting along nicely and reports the field too large to do the work that should be done. He is encouraged in the work and hopes to establish the mission firmly. He was cheered during the quarter by a nice missionary box from Dr. Hale's church, of Dayton, Ohio.

AT Columbus, Ohio, things are moving along prosperously, That mission will number 300 before the first of April next. The time for self-support is drawing nigh and should come as quickly as possible.

AT New Kensington, Pa., the congregation has been organized and matters are moving along successfully. The next in order is the erection of a church. The lot is ready and the church will be there in short order.

AT Turtle Creek, Pa., they have sold the old church and have plans for a new building. The matter of soliciting subscriptions will commence at once, and by September next we hope to see these good people in their new home.

BROTHER MUEHE, at McKeesport, Pa., reports very encouragingly, and thinks that an additional Sunday-school should be started in a new part of the city. He also has favorable news from Duquesne.

AT Grove City, Pa., they have their new church well under way and will soon get out of the hall in which they have been for several years.

ONE of the interesting incidences of the late meeting of the committee was the call made upon the committee by the five Hungarian missionaries. These were, Rev. G. Jurany, of Trenton, N. J.; Rev. Alex. Harsangi, of Cleveland; Rev. Frank Fernczi, of Pittsburg; Rev. Alex. Kalassayh, of Mt. Carmal, Pa., and Rev. Bartholomew Demeter, of New York City. They had a conference with the committee on their particular work. They were especially anxious to arrange for an association in which they could more fully carry forward their work and in which they may have the power of discipline. This matter will be discussed at the annual meeting in April. The best commentary of the home Hungarian work was the presence of these five men. Brother Dokus was not present. In all we have now these six men at work among us. Noble, educated men they are, who will give a good account of themselves.

NOTES FROM THE MISSIONS.

IN all the English mission churches of Baltimore benevolent offerings are at times received by the envelope system, and the result is most gratifying.

ALTHOUGH Grace mission, Baltimore, Md., has no pastor, all the usual services have been regularly held, the pastors of the city taking terms.

REV. L. D. STECKEL, of Lykens, Pa., reports a marked improvement in attendance and activity since the dedication of the basement of the church.

THE Hungarian missionary at Trenton, N. J., Rev. Gustav Jurany, now reports 136 members, six catechumens, current expemses paid, and most encouraging prospects.

I WISH that a thousand other pastors could say what missionary Stubblebine, of Scranton, Pa., reports: "The apportionment for home missions is paid."

THE Hungarian church in South Norwalk, Conn., is under roof.

THE Sunday-school of the Dauphin Street mission, Philadelphia, Pa., now numbers 304, the congregation 95.

REV. O. H. E. RAUCH, of Royer's Ford, Pa., has lately used the Illustrated Sermons in some of his services.

DURING the quarter preceding January Messiah mission, Philadelphia, Pa., was satisfactorily supplied by theological student J. M. S. Isenberg, of Collegeville, Pa.

REV. H. H. APPLE, of St. John's mission, Philadelphia, Pa., has secured from his people subscriptions amounting to $1,000, to be paid on their debt in April, 1896. Well done, brethren.

MT. PLEASANT, N. C., and Thomasville, N. C., have each lately finished churches, in part by the aid of loans from the Board.

REV. E. R. DEATRICK, of Woodberry, Md., reports 300 pastoral visits during the quarter and two-thirds of the Classical apportionment already paid.

W.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D. D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

THE receipts of our treasury for the month of December were $2,036.34. We are sorry to have to say that that figure shows a falling off of some $600 from December, 1894. We desire to repeat what we said in the last number of the *Missionary Guardian*, that the going out of Rev. C. Noss and wife will necessarily increase the expenses of the Board, and we beg to urge the brethren to increase their contributions.

WE not unfrequently hear the complaint that the call upon the Church for benevolent contributions is increasing to a point beyond its ability. Persons making this complaint have certainly never taken the trouble to make a little calculation. A reference to the statistical tables in our Church Almanac show that for the year 1895 the average of benevolent contributions, all told, was ninety-four cents per member. That is less than two cents per week. It must also be borne in mind that this gross sum includes contributions by individuals and societies in aid of feeble congregations for the erection of church buildings, for aid of our institutions of learning, etc., so that the actual contributions by our congregation for our regular church work is considerably less. Now we put it to the conscience of any Christian man or woman: Is the Church making an unreasonable demand, and is not the actual ability of the Church far beyond these humiliating figures?

WE are aware that not a few in our Church do no contribute this small average. This, we take it, is attributable largely to the want of a proper Christian training and, in some cases, to the remissness of the pastors. We were impressed with the falsity of the charge that the Church is making unreasonable demands of its membership, in this regard, by a paragraph in Dr. Dennis' *Foreign Missions After a Century*, which we transfer to our pages for the information of those who may not have seen it. He is speaking more immediately of foreign missions, but it is equally applicable to the general interest of benevolent contributions.

"The estimate is not far from the truth which credits nine-tenths of what is given for missions to about one-tenth of the Christian membership of our Churches, and there is good reason to fear that, at least, one-half of our church membership give nothing for the support of missions. If every Protestant church member in the United States (estimating the number at 14,000,000) gave one cent a Sunday to foreign missions, the result would be an increase of $7,280,000 instead of $5,000,000. If the Church-membership of Protestant Christendom on both sides of the Atlantic (estimating it at 40,000,000) should give the same amounts the increase would be $20,800,000, instead of $14,588,354." Who will now say that the demands of the Church exceed, or even make a near approximation to, the ability of the membership?

WE unhesitatingly affirm, after an experience in the pastorate longer than one-half of the ministers who may read this, that if the pastors will patiently, persistently and plainly emphasize the teaching of God's word bearing upon our duty to our fellow-men to win them to Christ, the widespread remissness on this solemn subject will gradually be overcome, and Christians will learn the lesson that the talent which God has entrusted to them belongs to Him, and that they will have to give an account for the manner in which they have used the Lord's money.

RECENT intelligence informs us that Rev. C. Noss and wife reached Yohohama in safety on the 27th December. He doubtless was met at that port by his classmate, Rev. H. K. Miller, by whom they were accompanied to Sendai, which is some 250 miles distant.

THE readers of our church papers have doubtless noticed that the death of the widow of the late S. H. Bibighaus, of Philadelphia, will in a short time make available to our Board the legacy bequeathed in his will. The exact amount which the Board will realize is not yet determined. After making several bequests Mr. Bibighaus directed that his residuary estate should be equally divided between Ursinus College and the Board of Foreign Missions.

THIS bequest will become available about the same time that the Henry Brown of Hublersburg, Pa., legacy will come to hand. In these legacies we have a clear and distinct answer to prayer. The onward progress of our work in Japan, and the feeling growing more and more expressive in our home Church, has caused the Board to seriously consider the question whether it is not God's will that it should take an advance step, perhaps, to plant another mission, say in China. And it sought direction from on high. Hitherto it was plain enough that such a step was interdicted by the want of means. God seems to be about to remove this hindrance, and the question for the Board now to consider is, Is not this Providential interposition an indication that He would have us go forward?

WE are glad that the meeting of General Synod is so near. Doubtless the Board will ask its counsel and direction. And if it should so direct, it will thankfully enter upon the work. The question may be asked, will not the reception of these legacies make it possible to lessen the amount called for annually for the prosecution of our work? In other words, does not God intend by these gifts to favor an arrest and repression of the spirit of missions, which is happily growing in our Church? God forbid! Such an interpretation of His mercies would turn them into calamities. God's mercies are never intended to relex effort, but to furnish the means and to incite to new and redoubled activity.

IF General Synod should direct the planting of a new mission in China or elsewhere, what then? These legacies will enable the Board to obey the instruction and to meet other wants which have been tarrying for want of means. At the end of a year or two this resource will have been exhausted, while the support of the additional missionaries will require an enlargement of the annual contributions of the Church. The whole thing looks like a grand advance movement along the whole line, and it were well that the Church should hold itself in an attitude of preparation for it.

We have been quite disappointed in failing to receive the remainder of the edition of the *Historical Sketch of the Work of Foreign Missions*. We learn the detention was caused in the bindery. Only to-day we learn that a further instalment of them has arrived by railroad. But now another hindrance to send them out intervenes. No doubt, we have as good a right to indulge in the experience of *la grippe* as other people, and we are just at this time exercising that right. So we are compelled to ask for a little further indulgence.

We find that the delay in the reception of the booklets was not an unmixed evil. It afforded the opportunity for the reception of the orders from our pastors, and enabled us to ascertain how far our edition will meet the call. We have now in hand several hundred orders calling for thousands more than we have had published. As a consequence, we will be compelled materially to cut down the number called for. Some of the brethren wish to place a copy in each family. That is wholly out of the question. To do so would require an edition of some 50,000. Some of the brethren may be much disappointed in the number contained in their packages, but we simply can't help it.

MY REFUGE.

What invests the following lines with special interests, as illustrating the power of the religion of Christ to inspire the heathen is the fact that they were written by Ellen Lakshim Goreh, a Brahmin Lady of the highest caste.

"In the secret of Thy presence."—Psalms 31:20.

In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For, when Satan comes to tempt me, to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter and a fresh and crystal spring;
And my Saviour rests beside me as we hold communion sweet;
If I tried I could not utter what He says when thus we meet.

Only this I know; I tell Him all my doubts and griefs and fears;
Oh, how patiently He listens, and my drooping soul He cheers!
Do you think He ne'er reproves me? What a false friend He would be,
If He never, never told me of the sins which He must see!

Do you think that I could love Him half so well, or as I ought,
If He did not tell me plainly of my sinful deed and thought?
No, He is so very faithful, and that makes me trust Him more,
For I know that He *does* love me, though He wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow, this shall then be your reward.
And whene'er you leave the silence of the special meeting place,
You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fullness of your joy,
If you let dark clouds distress you and your inward peace destroy.
You may always be abiding, if you will at Jesus' side,
In the secret of His presence you may every moment hide.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to

REBECCA HAMILTON SCHIVELY,
252 S. Main St., Chambersburg, Pa.

EDITORIAL NOTES.

THE Recording Secretary of W. M. S. of General Synod desires to make a roll of the delegates to the approaching meeting of that Society, at Dayton, Ohio, in advance of the time of meeting. She therefore earnestly requests the officers of all societies appointing delegates to send her, as early as may be convenient, the names of both primariæ and secundæ. By so doing they will greatly facilitate the work to be done at Dayton. Address as at the head of this department of THE MISSIONARY GUARDIAN.

THE many items of Church news in the *Parish Helper*, published in Rev. A. R. Bartholomew's charge, Pottsville, Pa., give us a glimpse of an earnest and active congregation, doing its work in a systematic and self-denying way. We recall the fact that, about a year ago, that congregation resolved to raise no more money by festivals and the like entertainments; and we feel sure, from the figures exhibited in the January issue, 1896, of the *Helper*, that they have seen no reason to regret that resolution.

THE *Japan Evangelist* for December, 1895, contains a great deal that is of special interest to women. The woman's department, conducted by Mrs. Kashi Iwamoto, is always touching and instructive. How tender and sweet the "Confessions of a Converted Husband," on page 106! In another part of the magazine is an account of her work, by Miss Eliza Talcott, of Kyoto, "who did good work among the sick and wounded soldiers at Hiroshima during the recent war;" and one of a similar nature, illustrated, from our own Mrs. Moore, who has been rendering services of great value in the Civil Hospital at Sendai. Another article of interest is a paper read before the Missionary Association of Central Japan, by Miss Lila Garvin, entitled "Woman's Missionary Work in Japan; Are More Lady Missionaries Needed?" Did space permit we would gladly review these items; but would urge individuals and societies to subscribe for the *Evangelist* and increase their knowledge of that fascinating people. The number before us contains four illustrations, one of which is a dainty bit of Japanese coloring. Another represents a scene in the women's ward of the Sendai Hospital, with Mrs. Moore and her Japanese helper playing and singing for the patients.

"IF you take work as the holy and noble law of life, it shall save you from a thousand petty annoyances, a thousand sickly day-dreams and morbid discontents."—*Farrar.*

MISSIONARY ANNIVERSARY.

SALEM Missionary Society, in Salem (Heller's) Church, Lancaster County, Pa.—Rev. D. W. Gerhard, pastor—celebrated its eleventh anniversary Sunday evening, November 24, 1895. Beautiful decorations made the church look very attractive. An excellent program was rendered, being a missionary service throughout. Levi R. Raezer, Acting President, read a historical sketch, from which it appeared that the Society is making constant progress. It also appeared that in its history the Society has been favored with addresses by a considerable number of those in the lead in conducting our foreign mission work. Rev. Dr. Thomas S. Johnston in his time preached here, also Rev. A. D. Gring; Mr. and Mrs. J. P. Moore visited the congregation, so also Rev. W. E. Hoy and Miss Yoshida. Rev. A. C. Whitmer also presented the home work of the church. Considerable has been accomplished in various ways, the missionary contributions not a little increased, and the members of the Society benefited. During the year the Society raised $57.43, of which amount $5.00 was voted to the W. M. S. of Lancaster Classis, and the balance was divided, one-third to the foreign and two-thirds to the home cause.

This Society includes both sexes, and is happy in believing that in this way it can accomplish the most good. The officers elected are: *President*, Levi R. Raezer; *Vice-President*, Jacob A. Stauffer; *Secretary*, Miss Anna Bertha Buckwalter; *Treasurer*, John K. Hartman.

W. M. S. LANCASTER CLASSIS.

AT the annual meeting of the Women's Missionary Society of Lancaster Classis, held at Maytown, June 6, 1895, the constitution was so changed that, instead of the semi-annual meeting of the Society as formerly held, an executive committee, consisting of the officers and five other lady members, was appointed to hold two meetings during the year and transact such business as requires attention between the annual meetings. The first of these meetings was held in the Manheim Charge, Rev. C. E. Wehler, pastor, December 4, 1895. Six members of the committee were present: namely, Mrs. Rev. D. W. Gerhard, President, and Mrs. J. M. Jenks, of Lancaster; Mrs. Rev. E. S. Hay and Mrs. Susan Wolf, Corresponding Secretaries, of Maytown; Miss Minnie M. Basom, Treasurer, of Hummelstown, and Miss Anna Hershey, of East Petersburg. The first meeting was held in the afternoon, at Petersburg, where a large congregation had assembled. A short business conference was held, and then the regular service was opened by the pastor, after which Miss Anna Hershey, in a few cheering words, welcomed the committee. Mrs. J. M. Jenks very feelingly responded, and then gave an earnest address on the great needs of the mission field and our individual responsibility in regard to this work. Miss Yoshida, our Bible woman from Japan, gave an interesting and touching talk about her work as Bible woman and some of the trials and self-denials of our missionaries, and then pleasantly addressed the children who were present. After a hymn, the President made some remarks in which she urged the importance and privilege of *all* uniting in this work;

none are too poor, none are too young. We plan and work for our earthly needs; we should as earnestly and carefully plan to aid in our Lord's work. The pastor also heartily endorsed this work and pleaded for the hearty support of our missionaries, who he claimed have become, as it were, martyrs in this cause, leaving home and native land and becoming subject to great self-denials and dangers. After the offerings were collected, the pastor proceeded to organize a Congregational Missionary Society, by the election of the following officers: *President*, Mrs. L. H. Gochnauer; *Vice-President*, Mrs. Henry Andes; *Secretary*, Miss Emma Martzall; *Treasurer*, Miss Emma Foltz. After a few words of encouragement to the new Society by the President, the service closed with the doxology and benediction.

The evening session was held at Manheim; here also a large audience was present. The choir opened with a beautiful anthem, the pastor conducting the devotional services. The pastor's wife in a genial and appropriate address kindly welcomed the committee. This was responded to by Mrs. Rev. E. S. Hay, who also gave statistics and facts showing the progress in the work of missions in recent years, and also earnestly spoke of our opportunities and responsibilities. Mrs. Susan Wolf followed with a suggestive reading in the same line. After a hymn Miss Yoshida gave a talk on some of the customs in Japan, also of her work as Bible woman, and of the work in our schools. Miss Yoshida's addresses are always interesting and instructive. The pastor followed in a few earnest words commending the work of the women, and also the entire work of missions.

After the offerings were received, the President made a short closing address, stating the origin and needs of the Classical Society, and again urged systematic giving consecrated with earnest prayer. The service then closed with doxology and benediction.

In this congregation a Woman's Missionary Society was recently organized. *President*, Mrs. Rev. C. E. Wehler; *Vice-President*, Mrs. B. H. Hershey; *Secretary*, Miss Susan Keener; *Treasurer*, Mrs. A. J. Boyd.

The warm interest manifested by the ladies, and the encouragement and sympathy of the pastor, bespeaks for our woman's work new inspiration and greater interest in the future.

SUNDAY-SCHOOL TRAINING FOR MISSIONARY WORK.

THE Sunday-school is the nursery of the Church. Here the young plants are trained for the garden of the Lord, and here, as Dr. Pierson tells us, "the humblest disciple may find a little congregation for teaching saving truth, a little parish for the exercise of pastoral oversight, a little field to sow and reap in the Master's name." And the success of the work depends largely on the hearty coöperation of all the members of the Church.

How may the children be trained for the Lord, for earnest Church workers, servants in the Master's vineyard? I would say, by bringing the Sunday-school closer to the Church. The great work that claims her attention to-day is that of missions. All should have a part in this work,

the older and more experienced members leading and directing the earnestness and zeal of those who are younger and less experienced. We know that "human nature is naturally selfish. All the activities of childhood are at first directed to the gratification of self." This tendency should be counteracted, and it becomes the duty of parents, teachers and guardians to turn these activities into a different channel. It may be done by endeavoring to lead the little ones away from self, to show kindness towards all animal life, and pity for those who suffer wrong and cruelty; in the home, by teaching them reverence and thoughtfnl care for the aged and infirm, and helpful sympathy for the poor and needy around them; in the Sunday-school, by enlisting their interest and arousing their energies in behalf of the suffering millions who have never heard of the Holy One who, forgetting self, laid aside the glory of Heaven that He might come to save the sin-stricken ones of earth.

But the question may be asked, "How can we cultivate this missionary spirit in our school?" By making our young people acquainted with the work of the Church, its several Boards, its charitable educational interests; by the organizations of mission bands; by giving them work to do in order to help our suffering missionaries in the distant West, or among our mountains and far-away places; by mission work in our own town, in bringing in those who are not connected with any church or school.

One of the many ways of stimulating children in the work of missions is that of giving them a stated allowance, to be increased by work and voluntary services, to keep before their minds the noble ends for which money may be used, and to lead them from their earliest years to feel that they must exercise self-denial in order to do good. It is rendering them a most important service to educate their consciences to the duty of giving, to cultivate their sensibilities by presenting to them the destitute condition of those without the gospel, and to induce them to be economical and thrifty on the one side, in order to be liberal and charitable on the other.

In this connection, permit me to quote a paragraph from the *Sunday-school Times:* "There is a great gain to the scholars when they are brought to know by practical experience that it is better to give than to receive. They enjoy in bringing in their gifts at Christmas for distribution in the hospitals and asylums, and in the homes of the poor. This has been the case in a multitude of instances. At Christmas all should be invited to give rather than to get. That is the lesson of the Great Teacher.

S. A. R.

THE DRUZES.

THE Druzes, a sect in Syria, date their origin about A. D. 1030, from a Persian, Hamza, but the real founder was the Khalif Hakim, who ruled in Egypt at the end of the tenth century. He was a monster of most blood-thirsty type and licentious life, but withal a dreamy fanatic. At length he set himself up as inspired, and finally as an incarnation of the Godhead. The First Crusade was inaugurated in consequence of his atrocities perpetrated on Christian pilgrims. He was assassinated outside the city of Cairo, but his followers gave out that he had been translated

and would return again from heaven. Hamza proclaimed Hakim as the God Incarnate, and himself as His inspired prophet. Derazy and others of his followers filed to the Lebanon, and there preached this new faith, which never took root in Egypt. The people in the southern ranges of the Lebanon had never adopted heartily the creed of Mohammed, and were easily induced to listen to this new impostor. They do not reject the Koran, but explain the whole of its language and laws as symbolical and mystical. Nothing is to be taken in a literal sense, but there is a hidden meaning, known only to the Okkal, or initiated. These are bound to secrecy by the most awful oaths, and likewise swear implicit obedience to their religious chief in all matters. They gratified their sensual fancy by adopting the old Persian notion of the transmigrrtion of souls, which was incorporated into this travesty of Islam and Christianity.

DRUZE MARRIAGE CUSTOMS.

When a Druze Sheikh wishes to marry, he asks the consent of the father without having seen the daughter. If the father consents, he informs her, and if she consents, the suitor sends his affianced presents of clothes and jewely, which remain in her hands as a pledge of his fidelity. She is pictured to him as the paragon of beauty and excellence, but he is never allowed to see her, speak to her, or write to her, should he know how to write. His mother or aunt may see her or bring reports, but he does not see her until the wedding contract is signed and the bride is brought to his house.

A whole week is given up to festivity before her arrival; and the retinue of the bride, mounted on fine horses, escorts her amid the firing of musketry, the shrieks of the women and general rejoicing to the bridegroom's house. The bride meantime, after having received the caresses and congratulations of her near relatives, is conducted to a chamber apart and place on a divan, with a large tray of sweetmeats and confectionery before her, after which all the women withdraw and she is left alone, with a massive veil of muslin and gold thrown over her head and covering her face and shoulders down to the waist.

Presently she hears footsteps at the door; it opens quietly; silently and unattended her lover approaches her, lifts the veil off her face, takes one glance, replaces it and withdraws. He then returns to the grand reception room, takes his seat at the head of the divan, amid the throng of Sheikhs and other invited guests. He maintains an imperturbable silence, his mind being supposed to be absorbed by one engrossing object. It may be delight. It may be bitter disappointment. It is generally past midnight when the party breaks up and the family retires.

The marriage ceremony of the Druzes is read by the Kadi or Sheikh, and in accordance with the Druze doctrine that they must outwardly conform to the religion of the governing power, it is a purely Mohammedan ordinance.

A plurality of wives is absolutely forbidden. If a Druze wishes to divorce his wife he has merely to say, "You had better go back to your father;" or if the woman wishes to leave her husband she says, "I wish

to go back to my father;" and if her husband says, "Very well, go," the divorce in either case holds good and the separation is irrevocable.

The wealthier and more aristocratic Druze *sitts*, or ladies, are taught to read by the Fakih, or teacher, but the masses of the women are in brutish ignorance. You enter a Druze house. The woman waits upon you and brings you coffee, but you only see one eye, the rest of the face being closely veiled. In an aristocratic house you would never be allowed to see the lady, and if she goes abroad it is only at night and with attendants on every side to keep off the profane gaze of strangers. If a physician is called to attend a sick Druze woman, he cannot see her face nor her tongue, unless she choose to thrust it through a hole in her veil. In many cases they suffer a woman to die sooner than have her face seen by a physician.

In Abeih one dark, rainy night the earthen roof of a Druze house fell in, burying a young man, his wife and his mother under the mass of earth, stones and timber. They all escaped death, but were seriously injured, the poor young wife suffering the most of all, having fallen with her left arm in a bed of burning coals, and having been compelled to lie there half an hour, so that when dug out her hand was burned to a cinder. For several days the husband refused to send for a doctor, but at length his wife was sent to the hospital in Beirut, where the hand was amputated below the elbow. One would naturally suppose that such a calamity, in which both so narrowly escaped death, would bind husband and wife together in the strongest bonds of affection and sympathy. But not so in this case. The poor young wife is now threatened with divorce because she is no longer of any use to her husband, and her two little children are to be taken from her. She lies on her bed in the hospital, the very picture of stoical resignation. Not a groan or complaint escapes her. She said one day: "Oh, how glad I am that this happened, for it has taken away all my sins, and I shall never have to suffer again in this world or the next!" This is the doctrine of the Druze, and, cold and false as it is, she has made it her support and her stay.

HOW SHALL WE GIVE?

1. *As an Act of Worship* (1 Cor. 16 : 2).—"Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

2. *Regularly.*—"The first day of the week" comes every week.

3. *Individually.*—"Every one."

4. *Proportionately.*—"As God hath prospered."

5. *Liberally* (2 Cor. 9 : 6).—"He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully."

6. *Cheerfully* (2 Cor. 9 : 7).—"Not grudgingly or of necessity; for God loveth a cheerful giver."

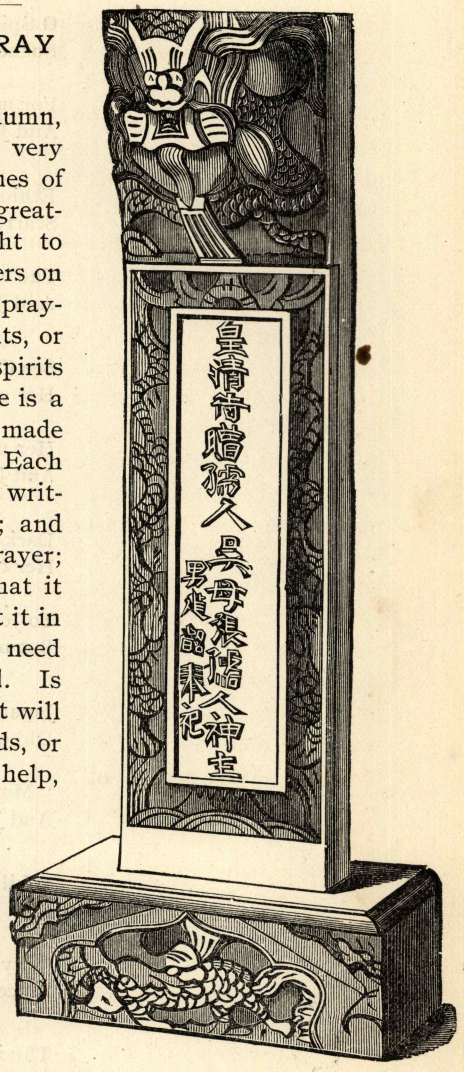
7. *Unostentatiously* (Rom. 12 : 8).—"He that giveth, let him do it with simplicity."

8. *Intelligently* (1 Peter 3 : 15).—"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

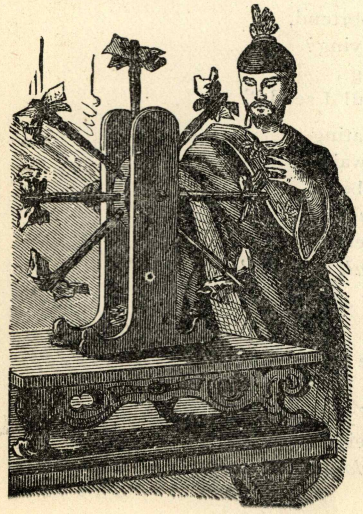
Boys' and Girls' Corner.

HOW CHILDREN LEARN TO PRAY IN HEATHEN LANDS.

IN Chinese homes there is a tall column, made of sweet-smelling wood and very handsomely carved. On it are the names of the children's parents, grandparents and great-grandparents. The children are taught to kneel before it every day and burn papers on which prayers are written. They are not praying to any god, but to their dead parents, or ancestors; and they believe that their spirits hear the prayers they burn. Then there is a machine, called a *prayer wheel;* it is made like a hub and spokes, without any rim. Each of the spokes has a bunch of paper, with written prayers on it, tied to the outer end; and every turn of the wheel is counted as a prayer; it is set up like a spinning wheel, so that it is very easy to turn, but whoever will set it in the water so that the water may turn it need not even take the trouble to use his hand. Is not this a sad, lazy way of praying? But will it not do as well as any other for false gods, or for spirits of the dead, who could not help, even if they could hear?



Japanese fathers sometimes give their children papers with prayers on them, which they buy. The little boys chew these into balls and throw them at screens before their idols; if the balls stick to the screen they think the idol hears them, but not if they fall away. Oh, how sweet it is to be sure that our Father in Heaven always listens to our prayers! Let us pray always for all the children, in America as well as in China, India or Japan, who have never learned how to pray for themselves.



LABOR brings pleasure; idleness, pain.

FOR MISSION BAND RECITATIONS.

Whom Shall I Send?

(ISAIAH VI. 8.)

O Spirit's anointing,
For service appointing,
On us descend;
For millions are dying,
And Jesus is crying,
"Whom shall I send?"

Ethiopia is reaching
Scarred hands and beseeching,
"Rend, Christian, rend
The chains long enthralling!"
And Jesus is calling,
"Whom shall I send?"

See China unsealing
Her gates, and revealing
Fields without end!
Her night is receding,
And Jesus is pleading,
"Whom shall I send?"

Dark India is breaking
Her caste-chains, and making
Strong cries ascend
To Jesus, once bleeding,
But now interceding,
"Whom shall I send?"

Japan is awaking,
Old errors forsaking;
Haste, your aid lend!
"More light!" Hear her crying,
And Jesus replying,
"Whom shall I send?"

While Israel's unveiling,
And penitent wailing,
All things portend,
Why, why our delaying?
Since Jesus is saying
"Whom shall I send?"

The islands, once hating
His yoke, are now waiting
Humbly to bend.
Hear Jesus appealing,
To bear help and healing,
"*Whom shall I send?*"

A MISSION.

Do good to the heathen who live in Japan,
Do good to the dwellers in wide Hindostan,
Do good to the isles of the sea if you can,
Do good to them all on each foreign shore,
But don't forget some who are close to your door. —*Selected.*

THE GUARDIAN,
1850-1890.

REFORMED MISSIONARY HERALD,
1881-1890.

THE MISSIONARY GUARDIAN.

VOL. VI. MARCH, 1896. No. 3.

THE MISSIONARY GUARDIAN has its claims upon the friends of missions. It is for them to encourage the publication of an organ of the Boards by making efforts to increase its circulation. Do they do it? Every reader can answer this question.

BILLS were recently placed in the copies of the MISSIONARY GUARDIAN sent to those who are indebted for it. We are sorry to say but few, as yet, have responded to our request to pay them. Thanks to those who did, and to those who soon will.

FROM THE SOCIETIES.

M. S. SYNOD OF THE POTOMAC.—Pursuant to the appointment of the chairman of Synod's committee, Rev. T. J. Barkley, D. D., a meeting was held in the Reformed church at Carlisle, Pa., on Thursday, February 20, for the organization of a Synodical Missionary Society. In addition to the chairman and Rev. B. F. Bahner, of the committee, and their coadjutors, Mrs. M. E. Whitmore and Miss R. H. Schively, there were present as delegates, Mrs. M. P. Heckerman, of the M. S., of Juniata Classis, Misses M. E. Kieffer and E. J. Boyd, of the W. M. S., of Mercersburg Classis, and Mrs. J. W. Bell, appointed by Carlisle Classis. Others in attendance were Rev. M. O. Noll, *pastor loci*; Rev. C. W. Santee, of Cavetown, Md.; Rev. W. C. Schaeffer, D. D., of Chambersburg, Pa.; Rev. W. H. Groh, of Sulphur Springs charge, and Rev. Jos. W. Bell, of Newburg; Mrs. S. B. Kissell, Mrs. E. A. Schulenberger and Mrs. J. N. Choate, of the Carlisle congregation. The organization was effected by the election of the following officers: *President*, Rev. M. O. Noll; *Vice-President*, Miss R. H. Schively; *Recording Secretary*, Miss M. E. Kieffer; *Corresponding Secretary*, Mrs. M. P. Heckerman; *Treasurer*, Elder John Brewster, Huntingdon, Pa. It was decided that $4.00, collected at a former meeting, held at Greencastle, in September, 1894, should be remitted to the Treasurer, with instructions to pay it over to Rev. Dr. Kendig, of Chicago, Ill., in aid of his mission. Thursday, September 17, 1896, was designated as the day for the first meeting of the newly organized society; hour and place left to the decision of the Executive Committee; programme placed in the hands

of a committee, consisting of Rev. C. W. Santee, W. C. Schaeffer, D. D. and Rev. F. F. Bahner.

Rev. Dr. Callender had been invited to be present at the public meeting held at 7:30 P. M., to speak of the claims of Foreign Missions; to the regret of all, he was detained at home by illness. Rev. Dr. Shaeffer ably and briefly presented the claims of Home Missions in general, and was followed by Rev. A. S. Dechant, in a fluent and earnest address on the needs of the far West, and the duty of the Church in the East to that field. A collection was taken at this meeting for the purchase of a "baby organ" for the use of Rev. and Mrs. W. E. Hoy in their mission work. In spite of the extreme cold of the weather there was a fair attendance.

EXECUTIVE COMMITTEE, W. M. S., MERCERSBURG CLASSIS.—A meeting of this committee was held at Marion, Pa., at the call of the President, Mrs. I. M. Beaver, on Thursday, February 21, at 2:30 P. M. The members in attendance were the President; the Vice-President, Mrs. H. O. McC. Schnebley, of Mercersburg; the Corresponding Secretary, Miss A. Wicke, of Chambersburg; the Treasurer, Miss R. H. Schively; and Miss E. J. Boyd, of Upton, Pa. The principal business was to settle the preliminaries of the Society's annual meeting, which is to be held, by invitation in St. Paul's Church, Waynesboro, Pa. The time decided upon is Friday and Saturday, May 1st and 2d; the session of the first day to be an evening meeting, with addresses and appropriate services. The order for that meeting will be announced later. The business meeting will be held on Saturday morning, May 2d. Plans for the dissemination of missionary knowledge in various forms, and especially through tracts, were discussed with great interest by the Committee, and the business placed in the hands of a committee on literature, of which the President is chairman.

At a congregational meeting, held in the evening, a Woman's Missionary Society was organized. The following officers were elected: *President*, Mrs. I. M. Beaver; *Vice-President*, Miss Mabel Diehl; *Secretary*, Miss Blanche Clare; *Treasurer*, Miss Maud A. Garman. The Society then listened to a few words of congratulation and encouragement, with some general information on the work undertaken by the women of our Church, from Miss R. H. Schively. Miss Yoshida, in her pretty Japanese costume, was present, and although suffering somewhat from indisposition, made a very interesting address, giving an account of her work as "Bible woman," which contained many touching incidents. The congregation seemed to appreciate the effort made in their behalf by this most faithful young lady, and, after the close of the exercises, she disposed of a number of copies of the photographic Souvenir of Sendai, which Rev. Mr. Hoy is selling for the benefit of the Tohoku Gakuin. In the unavoidable absence of the pastor, Rev. I. M. Beaver, the meeting was conducted by a deacon, Mr. J. Latshaw. Besides the hymns sung by the congregation, the choir sang a fine opening anthem and Miss Carrie Atwell, of Chambersburg, a solo, "Guide me, O Thou Great Jehovah." A well-filled church, notwithstanding the keen and cutting temperature of the air, showed the interest of the congregation.

W. M. S. LANCASTER CLASSIS.

THE Executive Committee of the Woman's Missionary Society of Lancaster Classis held its second meeting at Ephrata, Pa., January 23, 1896.

There were present the President, Mrs. Rev. D. W. Gerhard, of Lancaster; Miss Jane Powers, Secretary, Lancaster, Pa.; Miss Sue Wolfe, Maytown Pa., Corresponding Secretary; and Miss Hershey, Petersburg; Mrs. Annie Ebersole, Marietta, Pa.; Mrs. Rev. Ellias Hay, Maytown, Pa., members of the Executive Committee.

At 9:30 a. m., a business meeting was held in the First Reformed Church, Rev. S. Schweitzer, pastor. The devotional exercises were conducted by the President, Mrs. D. W. Gerhard.

At this meeting the program for the classical meeting to be held in April, was arranged.

At 10 o'clock the regular meeting was called to order and devotional services conducted by the President. Mrs. Kissinger, of Denver, Pa., read a very interesting paper on "Missions in General." Mrs. Sue Wolfe read a selection entitled "The proof of our Allegiance to Christ." Interesting remarks by the President followed.

At this point a Missionary Society was organized. *The officers are:* President, Rev. Schweitzer; Vice-President, Mrs. Catharine Schneder; Secretary, Miss Lizzie Mayer; Treasurer, Miss Lizzie Keller. The meeting was closed with Singing, Lord's Prayer and Benediction by Rev. Schweitzer.

The afternoon meeting was held in Bethany Church, Rev. F. Pilgram, Pastor; devotional services conducted by the President. Address of Welcome, Miss Emeritt; Response, Mrs. Rev. D. W. Gerhard; Paper, Mrs. Hershey; Address, Mrs. Rev. Ellis S. Hay; Paper, Mrs. Annie Ebersole, Reading, Mrs. Sue Wolfe.

At this point a Woman's Missionary Society was reorganized in this congregation. The officers are as follows: President, Mrs. Mary Bauman; Vice-President, Mrs. Ida Emeritt; Secretary, Mrs. Emma Nagle; Treasurer, Miss Louisa Haverstick. Hymn, Lord's Prayer, Doxology and Benediction by Rev. Schweitzer. The welcome which we received was a hearty one and the entertainment royal. Owing to the inclement weather the attendance was not all that might be expected. However, the meettings were interesting and beneficial to all. Truly, it was "good to have been there." We all returned to our homes feeling greatly encouraged and determined to work with more earnest zeal for Christ's sake.

MRS. ELLIS S. HAY.

PERHAPS it has already been told, but it deserves to be told again, that $1,500 (three of the six church-building funds) loaned to St. Stephen's church (Rev. C. W. Levan's), Baltimore, Md., has been paid by a friend of the mission. This is highly appreciated by the Board as well as by the mission.

Home Missions.

Edited by REV. D. S. FOUSE, D. D., Superintendent of Board of Missions of General Synod.

IMPORTANT.

IN another place in this issue we state that the annual meeting at Greensburg, Pa., will, in many respects, be the most important that the Board ever held. Some very important matters need adjustment and others will come under consideration that need deliberate action. While the members of the Board need to consider these items of business with calmness, the missionaries should also consider it their duty to send in their reports promptly. Not only should they be sent in promptly, but they should be filled out with great care.

Let every missionary read over the questions, then go to work and answer them carefully and correctly. Let the men under the Board remember that there are many calls coming from all over this land. While those under the Board have been getting the help of the Board, they must remember that others are asking for and are in need of similar help. So that they must relieve the Board as much as possible. The Consistories of the missions should meet before the reports are forwarded and determine—not how much they can possibly get from the Board, but determine how they can take upon themselves and so relieve the Board. The missions must take all upon themselves that they can possibly bear.

It is important also that the subordinate boards take some action in determining the amounts that the missions should receive from the Board. These subordinate boards should be more in touch with the missions and determine a few things which the missions cannot determine for themselves. The missionaries must send in the annual reports by March 25, 1896. Remember that the Board meets early in April and the annuals must be sent in in good time. When the annual is sent no quarterly report is needed. F.

MISSIONS IN GENERAL.

THE missionary year ends with March 31, '96. The record for the year will then be made up finally. The annual meeting of the Board occurs on April 8, at Greensburg, Pa. That will be an important meeting, and it is hoped that all the members of the Board will be present. There are some items of business coming up at that meeting which are of vast importance and require the deliberate action of the full Board. Some questions need to be decided, but they need the calm judgment of all the members. There are some recommendations to be brought before the General Synod that need the calm deliberation of the Board. The members should all come with the understanding that they remain until the adjournment unless unforeseen events compel them to return to their homes early. The coming meeting of the full Board is perhaps the most important one ever held by that body.

THE Executive Committee at its last meeting borrowed $8,000 in order that the missionaries might be paid promptly. Some may say, and of a truth too, that the Committee had no legal right to borrow that money. The Board does not owe that debt, but the Synods do, and the Synods should borrow the money if any borrowing is done. So writes us a good brother. This is true, but the Committee felt that the missionaries need their salaries and so the money was borrowed in order to pay them promptly. Now, then, let the Church come to the rescue of the Board promptly. The money was borrowed for *ninety days* and the time will be up about April 12, '96. That money must be paid promptly on that day. Let the Synods remember this and pay the apportionments as quickly as possible.

IN accordance with the above we would call the attention of all the missionaries to the importance of prompt action in gathering the apportionments in their fields. No missionary should utter one word of complaint against the Board or Church so long as the missionary apportionments of his own field are unpaid. We know that not a few of the mission fields in the West have already paid their apportionments in full, although the year will not be up until May next. Let the missionaries remember that the rule of the Board is that the fields getting help must pay their missionary apportionment. How can people expect to receive unless they also give?

THE Board ordered that 100,000 envelopes be printed and distributed among our Churches for offering on Easter toward the Home Mission cause. The intention of the Board is that these shall be free-will offerings toward the home work and as much as possible shall be over and above the apportionments for the same cause. The Board has fallen short about $9,000. It is the hope of the Board that these $9,000 will be made up by free-will offerings on Easter. This special offering need not interfere with any other object that may come before the people on that occasion. If you have already raised all your apportionments for Home Missions, so much the better, but distribute these envelopes and give the people a chance to help pay this debt of the Board. This is an urgent matter needing immediate attention.

THERE are, we are told, from 80,000 to 90,000 Bohemians in Chicago. There are nearly 100,000 Polish people in the same city. Many of these belong to the Reformed faith. There are ten Protestant missions among the people, but they are rather weak and languishing because, the people say, they prefer their own mother, the Reformed Church. The Board has determined to put a missionary among these people in the person of Charles Molnar, who can officiate in both Bohemian and Polish. Here is another object calling for the benevolence of the Church. This is a worthy cause and should elicit our sympathy and help. Let us give both.

WE wish to call attention of the Church once again to the rapid progress of our Hungarian work. We have averaged one missionary and mission annually since the inception of the work, six years ago. We now have six devoted Hungarian missions at work among their countrymen.

They are a noble looking and a talented set of mem. They have all had a full academic and theological training. Brother Kalassayh has been a tutor in Greek and Hebrew in his Alma Mater. The Church has cause for profound gratitude to God for the very encouraging progress that has been made in the Hungarian work. Greater things remain to be done however, and these will be done in the near future.

WE cannot but call upon all the pastors to remember our Chicago interest. We wish to keep this before the Church. The work of erecting a church will commence this spring. The necessity is upon us either to go ahead with the erection of this church or abandon the whole project. The congregation and Sunday-school can absolutely not gain and hold the confidence of the community any longer, if they remain in that hall. The lot is beautifully situated, but there is danger that some other Church will begin work in that locality if we neglect our opportunities any longer. If we hope to make a success we must go into the immediate locality where the Church is to be situated and gather the Sunday-school and Congregation. This we cannot do on Jackson Boulevard until we erect the church building. Let every pastor lend a helping hand.

IN the last number of the GUARDIAN was presented the need of raising $100,000 within the next five years for the extension work. The Baptists of Chicago are arranging to raise that sum to do work within the limits of that city alone, while the Methodists are doing equally as well. If these Churches can do such great things for one single city, can we not raise $100,000 for our work in the entire land? Of course we can if we but determine to do it and then set about doing it. A united effort is all that is needed. With that sum at work, together with the $30,000 or $40,000 we now have, and our Church will make strides in city work such as we never thought of before.

WE call these hard times. During such times we might suppose that the flow of population would be out of the cities into the country where living is cheaper. But the reverse is the truth. The cities continue to grow and the influx of population continues as great as ever. The young men are still going to the cities, some to better their condition, others to total failure. Whether this be a movement in the right direction or not, it is still a fact, and the Church must follow her young people and take care of them. To-day, more than ever before, is there need for city work. This new blood from the country infuses new life into the city and the Church is needed to direct and preserve.

DAYTON, Ohio, is rapidly becoming a stronghold of the Reformed Church. Where some years ago there was one organization, there now are six. In the organization of these new interests very little help came from the Boards of the Church. The Church at first fostered the new organizations, and the new ones, as they became stronger, helped others. During all these times these churches did not neglect to pay their apportionments to help forward the general work of the Church. This may be regarded as "home missionary" work in faith. If the wealthy churches, as often happens, withhold from the Boards in order to

foster some home enterprise, what have they done? Nothing, indeed. They simply take what belongs to the Board and pay it to some nearby interest. In such proceedings there is little of the real missionary spirit. Dr. Williard's new church on Fifth street is the result of the proper home missionary spirit. The doctor has given largely to the new church, but the other churches stood by him manfully and the result is a $17,000 church, over one hundred members and a Sunday-school of three hundred, all the result of a comparatively few months united efforts.

AT the meeting of the Executive Committee in Pittsburg the Superintendent was instructed to go to Detroit, Mich., to investigate the prospects of founding an English mission in that city. This was in response to an urgent call from that city for an English congregation. The Superintendent spent several days in that city. The site of the proposed new movement was visited. It is to be found in the northern limits of the city, at the end of the electric lines. Nearby are three factories employing many hundred hands. Several years ago Rev. Hustedt, who now has a large congregation on the corner of Chene and Jay streets, purchased four lots and erected a chapel in this quarter of the city with a view of building up a German interest, but the truth is it is an English community and therefore not the place for German interest. This property is now offered to the English for a very moderate sum, and we believe that there is here a road opening for an English interest. We hope the Board will see its way open at the April meeting to take up this point. F.

A MISSIONARY PAPER.

THE Board of Home Missions has had under discussion, for some time past, the matter of issuing a missionary paper at a merely nominal price, for distribution among the people. It is felt that in order that the people of our Church may become more interested in the missionary work of the Church they must be furnished with more information with regard to the work and the needs of the Church. It has been thought that this information could be best furnished through the medium of a missionary paper that should be published at such a low rate that it can be sent broadcash throughout the entire Church. Information is the cry of many, and the time has come likely when the Church must undertake to furnish information by means of such a paper. That even this will be a panacea for all our troubles we do not believe, yet much good can be accomplished. The following has been suggested as entering into this paper project. Some of them are our own and some are those of a friend.

1. This missionary paper to be issued monthly of such size as may be deemed necessary, at a nominal subscription price of ten cents per copy per annum, not less than one hundred thousand to be published monthly.

2. The advertisements to largely defray the expenses of publication. The large circulation will insure good rates.

3. The subscription price of ten cents must be club prices. Consistories, Missionary Societies, Sunday-schools and Endeavor Societies to subscribe for a certain number. Some, however would have to be sent to single subscribers.

4. Those sections of the Church from which the least help has come, on an average, heretofore, to be supplied with a large distribution, so that every family may have the benefit of the information it contains. The congregations where little has been given, the paper should be freely distributed without charge.

5. This paper to be published by the Home and Foreign Mission Boards and the Sunday-school Board. In this way the different Boards would become interested in the project and insure success.

6. This paper to be published by a Publishing Committee, and new paper to be known as the General Synod's Missionary Organ.

7. The Committee of Publication to appoint a competent business manager, who must devote his entire time to the work.

8. The paper to be printed by contract, with some responsible printing establishment centrally located.

9. An Editorial Board to be formed, composed of a Managing Editor, and members of the three Boards named.

The above are a few of the general points involved in the new publication if it is decided upon that it is to take form. We believe that such a publication would be of immense benefit to the Church, provided only, however, that all give it hearty support. For seven years we have been among the pastors and the charges of our Church. This is one thing we have noticed, that a good, live pastor, who himself has the missionary spirit, generally has a people who have the missionary spirit and *vice versa*. We say, that for ourselves we would not give a good, live pastor with a truly missionary spirit for all the missionary literature that can be shipped into his charge. Yet for such a pastor such a paper will be a great help. But in cases where the pastors will not assist in circulating the paper and recommend it to the people little will be accomplished. Many more things than those above suggested must enter into this publication, so far as the details are concerned. It is really necessary that something be done to arouse our Church to a sense of her duty. There is certainly something lacking. If the information is lacking, then let us supply it by all means. If a paper of this character can help the good cause among us, then let us not be slow in starting the publication. This is a missionary age, and we need to do all we possibly can to have the Church take her place among the hosts of Israel in the great work.

F.

THE WASTE PLACES.

WE call this a gospel land, and so it is truly. Church spires point heavenward from all the fashionable streets of our great cities. Thousands upon thousands of dollars are invested in these worse than useless spires, while churches are crowded upon each other in the center of the cities. Many a town of a few thousand people has more churches than necessary, while villages of a few hundred have frequently three and four churches. Truly there is here a waste of energy as well as a waste of money. The waste of money in our large cities on useless adornments and on costly buildings is only equalled in the smaller towns and villages by the unnecessary number of church buildings. Because of this state of affairs some good people conclude that there is really very little need of

home missionary effort. While such a state of things exists in many cities, towns and villages, it is, nevertheless, true that there are many waste places where churches are much needed, and where earnest pastoral work would be very much appreciated by the people. Indeed, there is needed a kind of readjustment of our Church operations so as to reach the masses in general instead of the masses in certain localities only. A diffusion of our religious energies among the mass of the people is greatly needed. On going into a city one is surprised to find large districts where there are absolutely no church privileges for the enjoyment of the people. We preached in a town in Michigan, on a certain Sunday, with a population all told of a little over two hundred people, but in this little hamlet there are three church buildings. That, certainly, is too much of even a good thing. From that place we went to the city of Detroit. There a good brother took us out into the northern section of the city, where it is proposed to plant an English mission of the Reformed Church. Where this new mission is to be planted is the end of the street railway. From that point it is two miles south to the first little chapel, while to the north for two miles more lots are plotted and buildings are going up. To the east and west of this particular point is no church for three miles in either direction. And within a hundred rods of this place are at least three large manufacturing establishments, where houses are going up and people are settling. The people settling are not Bohemian, Polish, Hungarian or even German, but prevailingly Americans and English speaking people. The people from this section can absolutely not go to church —many of them, unless they walk two and three miles, because they live too far away from the street railways. We thought to ourselves, can it be possible that there are in such cities such waste places, while down on Woodward avenue the churches are huddled together in close proximity. We were assured that there are several sections of the city where mission work is needed as much as here. When in Buffalo last summer we were assured that there are districts in that city almost as destitute as the one we mentioned. In Chicago similar conditions may be found, only that the districts are said to be far more populous. But we need not confine ourselves to the cities. Many smaller towns and country districts are as greatly in need of gospel privileges. Especially is this true of the West.

Why these waste places in the large cities? We believe the cause may be found in the aversion of the churches and pastors to going into the outskirts of the city and preaching to the poor and struggling people. We believe that there often is too great a desire to go after the rich and the fashionable, forgetting that the poor of to-day are the rich of to-morrow. There is an immense amount of home missionary work needed among those who have started homes in the outer circles of the cities where the factories are being planted and where the laboring people are settling. We have in our mind a little city of 4,000 people. Certain lines divide the town into three parts. In two of these parts are the business houses and the fashionable residences. In these quarters are to be found the Reformed, Presbyterian, Methodist and Baptist churches, all working hard to battle against the tide. In the southern section of the town are quite a number of factories of various kinds. None of these up-town churches wished to go down among those working people, as well as into the smoke and dust of the factories. Finally the General Synod Lutherans established a church there. To-day the Sunday-school of that Church is double as large as any other in the town. The membership is larger by far and the pastor's salary is among the very largest. All this came to pass because the Church went among the laboring people and now has the rich and the poor, which every Church should have.

We firmly believe that the Church that takes care of the laboring classes will win the day in the end. F.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D. D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

THE receipts of the Treasury for the month of January, 1896, amount to $2,001.73 We are sorry to have to say that the figures show a falling off from January of last year of over $1,000. There had been a falling off during the later month in 1895, and we cherished the hope that January would arrest the shortage. But we are disappointed. This decrease is very inopportune, as our expenses have been increased by the going out to the field of Rev. C. Noss and wife. We now trust that the attention of the Church being called to this matter, an earnest effort will remedy the evil.

WE have issued our call for the observance of the self-denial effort during the Lenten season, authorized by several of our District Synods. We command this effort to the solemn attention of our ministers and members. There is scarcely a member in the Church who, if he will seriously consider the Saviour's injunction, "If any man will come after me, let him deny himself and take up his cross and follow me," but will find himself able and constrained, may we not hope, to act in obedience to the Divine command. It were well in considering this call, that we, each one, ask ourselves, "Lord, what wilt thou have me to do?"

WE learn from the daily papers that there is danger that Japan may become involved in a war with Russia. An insurrection has occurred in Korea, and it is suspected that it has been caused by the instigation of Russian emissaries, that an occasion may be afforded for the intervention of Russia as preparatory to the establishment of a protectorate by that power. To do this will be to deprive Japan of the fruits of her late victory over China. And Japan gives indications that she will not submit to such proceedings without a struggle.

RUSSIA'S object in this aggressive movement is to secure an easily accessible seaport on the Pacific. Her present only port, Vladivostack, is blocked with ice a large part of the year, and her purpose is to secure a port in the Yellow Sea as a terminal for her trans-Siberian Railroad now being constructed. To do this she must secure Korean territory. Hence her designs upon that kingdom. Should Russia and Japan engage in war, the issue may not depend upon the relative size of the two powers. Russia is so remote that it would be next to impossible to place an adequate land force in the field, while as to the naval power of each there is not such an inequality as to enable an easy forecast of the issue. These complications are unquestionably providential. And whatever may be the immediate effects upon the work of missions, the final outcome will, beyond doubt, redound to the advancement of Christ's kingdom in the Eastern world.

RECENT intelligence informs us that there are at present 144 students in the Tohoku Gakuin, of whom 23 are in the Theological Department. In the Girl's School there are 52 students. The nmuber in the Tohoku Gakuin is less than it was a few years ago. This decrease is caused largely by the establishment of high grade state schools, as also by the fact that young men educated in the state schools have a decided advantage over those educated in mission schools, in securing place and employment in the business world. These causes are operating against pretty much all the distinctively Christian male schools in the Empire. The number, however, who are studying for the ministry is well sustained. And this is the primary aim of our educational institutions. So that in this respect there is every reason for encouragement. It is truly inspiring to know that in a few years, on the completion of their studies, by those now in the Tohoku Gakuin, there will be added some fifty young vigorous young men as evangelistic workers. The divine blessing is certainly marked, in the work which God has given to our Church to do.

THE Girls' School is more successful in maintaining the number of scholars. This is caused by the fact that exceedingly meagre provision has been made by the government for the education of girls. An awakened feeling, however, in this interest is now becoming quite apparent. The prejudice against female education is passing away, and for the want of state schools the missionary schools are patronized. We regard the Christian education of the girls of Japan as a vital importance to the ultimate success of the Gospel. To the extent that the homes are Christianized will the nation be redeemed from heathenism.

AFTER unavoidable detensions, of which the Church has been informed, we are sending out the Historical Sketch of our foreign work. Many words of commendation as to its "get up" has reached us, and it is a matter of great gratification to the Board to know that its endeavors to inform the Church as to the history, character and progress of our work is so widely appreciated. An edition of 15,000 was published and it was estimated that that number would supply the demand. It was not long, however, after the orders came streaming in that it was discovered that the estimate fell far short of the demand. No alternative was left us but to reduce the numbers named by the brethren. Orders from them are still coming in, and it is not yet clear that even with the reduction of the numbers there will be enough to meet them all.

THE suggestions have been made that a second edition should be published, and also that it be translated and published in German. It is exceedingly doubtful whether the Board will feel itself warranted in incurring such an additional expense. Its publication for gratuitous distribution was something of an experiment, and it is gratifying to know that the success was beyond expectations. The probabilities are that should the call for a second edition become urgent the Board will feel constrained to name a price which will at least cover cost, with express charges to be paid by those receiving them.

REV. HOY is still engaged in "resting," by filling an engagement nearly every day in the week, and speaking not often more than three times on Sunday. God grant that his sojourn in this country, which is nearing its close, will work like leaven in the body of our Church, inspiring it with his untiring energy and self-sacrificing zeal. He expects to ship the bulk of his effects on or before the 20th of March, and persons desirous of sending packages by him to Japan must have them in his hands by that time.

NOTES FROM THE FIELD.

BY REV. D. B. SCHNEDER.

January.

HOW do we as a mission stand at the beginning of the New Year? The center of our work is the center of northern Japan. In this center we have two important and influential schools, the one for young men having 144 students, including 23 in the Theological Department, the one for girls having 52 students. Besides, we have in this center a large self-supporting congregation, the beginning of another congregation at Miyamachi, and in addition five preaching places and nine Sunday-schools, in which latter the students of both schools work. Outside of Sendai there is regular work done at between thirty-five and forty places, most of which are directly under our care, some, however, having already attained to independence, while others are under the joint care of ourselves and Japanese members of classis. Our graduates are improving themselves to be among out most efficient workers. Five Girls' School graduates are at work as Bible women. In these days when one hears much about friction between missionaries and native converts, our relations with our Japanese brethren are those of mutual respect, confidence and love. This work for so small a mission means labor and anxiety and prayer; it means mournings over imperfections and sorrows over lost opportunities; it means joy over the fruits of faith and the victories of the spirit; it means daily urgency to spend one's self and to be spent for these people; it means a sense of tremendous responsibility, for we are working for the regeneration of a nation that has a solemn mission to fulfill in history; it means the necessity of a constant walk with God in order that energy and courage and assurance of final victory may be sustained.

OUR new missionaries, Rev. and Mrs. Noss reached Sendai on the last evening of the old year. After a tedious journey of over twelve hours from Tokyo in company with Rev. Miller, they were prepared for a good supper which was served at the home of Rev. and Mrs. Snyder. They landed at Yokohama on December 27th. We extend them a hearty welcome. They have, we believe, a good career of sacred usefulness in Japan.

THE week of prayer was observed by the holding of union meetings in the different churches. The attendance was good. Four churches, the Congregationalist, the Methodist, the Baptist and ours joined in the meetings.

A FEW days after New Year Mrs. Moore made a gift of some half a dozen small cakes and three Japanese oranges to each of the three thousand sick soldiers now lying in the military hospitals in Sendai. She obtained liberal contributions from a number of the leading citizens of Sendai, regardless of religious differences. Except in the infectious disease wards Mrs. Moore, with the assistance of other missionaries and one of the Japanese professors in the Tohoku Gakuin, personally handed the gifts to every one of the soldiers. The doctors in charge were very courteous, and the invalid soldiers seemed very grateful indeed.

WITH all that she has done for the sick in the military hospitals, however, Mrs. Moore has no permission yet to distribute gospels or speak about religion in these hospitals. She has applied again and again, but is always politely put off. There is probaby no other military hospital in the Empire now where the authorities hold out so against Christianity. A recent occurrence in the hospital here shows how serious a responsibility the officials are taking upon themselves. In one of the wards there was a very sick man who begged Mrs. Moore to sing a Christian hymn. He said he had heard hymns in the hospitals at Hiroshima and wanted to hear some more. But the doctor refused to permit her. She offered to close the door and sing in a low voice, but it was of no avail. The next time she went she determined to comply with the dying man's request, come what might. But when she inquired to see the man she found that it was too late; he had departed already to the other world.

BRO. NOSS has already commenced work. He teaches seven hours per week—Greek New Testament, Exposition of the Bible, and Psychology. A large part of each day he gives to earnest study of the Japanese language.

ON the 29th inst. the Baptist people dedicated their fine new Girls' School building. There are now three Girls' Schools in Sendai, ours, the Baptist and the Roman Catholic. In the Baptist school there are now some fifteen pupils, and in the Roman Catholic less than that.

We are indebted to Rev. H. K. Miller for the following notes:

A PLACE of worship at Yokosuka was destroyed some time ago by a landslide caused by rains. The church members having decided to erect a new building, various methods for raising money were proposed. In the Sunday-school the children were requested by their teachers to contribute to the building fund any money they felt like spending for toys. One little girl, six years of age, Yuki Yoshioka by name, was much impressed with the idea, and when her uncle visited her home and proposed to buy her a beautiful plaything she asked him to give her the money instead. This he did, and she then promptly had the amount, 50 *sen*, placed in the building fund. Such sacrifices will soon bring us the longed for days of self-support by Japanese congregations.

ACCORDING to the Annual Tabular View of the Tokyo First and Second Presbyteries for the year ending December, 1894, which has just come to our notice, there are 35 organized churches within the bounds of these

two bodies. Nine are self-supporting. Communicants number 4,517, and 218 members were added on confession of faith during the year. The financial statement Rev. Miller found somewhat confused and we omit it.

LETTER FROM MISS LENA ZURFLUH.

SENDAI, JAPAN, January, 23, 1896.

DEAR HOME FRIENDS:

Our Girls' School in Sendai opened with an enrollment of 55 girls. We have the same teachers as last year, and some one remarked that this was the first year that all the old teachers were at their places; that is that there was no change in the teaching force.

We have been very well, and it seems that the extra months of vacation, on account of the cholera has done most of us good. Thus far we have not had as much sickness among the girls as last year. On Saturday we will have all the girls vaccinated, as the smallpox is beginning to rage severely in Sendai. We trust the Lord will take care of us all, as He has done in the past.

We had a delightful Christmas. The girls were kindly remembered by some of the home friends with beautiful cards, which were sent in due time, having reached us in September. I am sorry to say, however, that some other things which were sent have not yet reached us. Friends wishing to send things to us will please send them, care of Smith's Cash Store 414, 416, 418 Front Street, San Francisco, California, and they will ship them to their agent in Yokohama, and this agent will send them to us in Sendai, or at least there will not be so much time lost. We had a nice large Christmas tree, upon which we hung a bag of candy and an orange for each of the girls.

Miss Hollowell and I, with a little help from a home friend, bought Japanese Bibles for the girls. We have been desiring to give them the Old and New Testaments, as heretofore they have not heard them, owing to the fact that they could not be procured in the Japanese. The girls and teachers were much pleased with their gifts. We had singing and speaking, and responsive Bible reading. If any of our friends have pretty Christmas songs or dialogues or declamations, we would be glad to receive them.

We decorated the chapel with vines and evergreens, and the American and Japanese flags. The decorations always brighten the Chapel and give it another air, as the walls are getting rather shabby, and need new paper, or to be otherwise refitted. We papered all the girls' rooms last summer.

Hoping that all the home friends will continue to pray for us, and the Lord's great work here, I remain, with many thanks for kindnesses in the past.

Yours in His service,

LENA ZURFLUH.

THE WORK OF A CENTURY.

IT will doubtless be interesting to the readers of THE MISSIONARY GUARDIAN to see summed up in a brief paragragh the outcome of the first century of Protestant missions. And what will serve to intensify the interest is the fact that these results have been largely reached within the last fifty years, while perhaps far the larger part of what has been done in the past half century has been effected within the last twenty to twenty-five years. The onward movement has been increasing with wonderful rapidity, and its extensive spread is truly amazing. The past century seems to have been but the season of preparation—the acquisition of the necessary appliances and the devising of befitting methods—in a word, the proper equipment for the work to be accomplished. In the Providence of God, "the fullness of time" seems to have been reached for the glorious forward movement which the twentieth century is to witness.

We extract the following from the concluding remarks of Rev. D. L. Leonard, in his recent most valuable book, "*A Hundred Years of Missions.*" A book, by the way, which every minister should have in his library.

"One hundred years after Carey made his sublime venture Christendom is represented in heathendom by about 11,450 Europeans and Americans of both sexes. Of these about 4,300 are ordained, something less than 1,000 are unordained, 3,650 are wives, and 2,575 are unmarried women. With them are associated 4,200 ordained and 43,000 unordained native toilers as pastors, evangelists, teachers, etc. The entire missionary force numbers not far from 55,000. These messengers of the churches are sustained at an annual cost of more than $15,000,000. As a part of the ingathering the mission churches contain not far from 1,000,000 members, and the mission schools as many pupils, while the adherents may reasonably be reckoned at a figure three or four times as large. So many have turned their backs on idolatry and have turned their faces toward the kingdom of God and its righteousness. And all things considered, a most wonderful achievement to be made in a single century. To God be all the glory, and to his faithful children a tenfold increase of courage, ardor and holy zeal, of prayer, giving and consecrated toil."

CHINESE WOMEN, HEATHEN AND CHRISTIAN.

IF it is true that people estimate us according as we estimate ourselves, Chinese women stand a poor chance. I remember an incident told by Dr. Sheffield, who had been distributing famine relief in the country districts in Chihli Province. At one house he asked the old grandmother how many children there were. Hoping to conceal the real number, so that she might get more food, she replied, "I am a *woman*—how could I know enough to answer the question?" From childhood, they are told that they are stupid and there is no use of their trying to learn, so they settle into the belief that they are "only women" and not worth bothering

with. Their utter lack of ambition is a great obstacle to progress. The relative position of boys and girls is shown by the common question when a child is born. "Is it a pupil or a slave?" Another striking fact, showing the general opinion of women, is that an immense number of the written characters having a bad meaning are built up in various ways from the character which signifies woman. To mention a few: envy, intriguing, boasting, brawling, inordinate, disobliging, gamble. The word for pained (grieved) is made up of two characters, one meaning wife, the other heart. Significant indeed!

No matter how poor or ignorant of Christian teaching a woman in America may be, she, at least, can love her baby, can nurse it tenderly during illness, can lay it away in the grave without bitterness, and look back upon its little life with tender sorrow. All that is impossible in China. Why? Do not Chinese women love their children? Yes, and more patient, self-denying mothers it would be hard to find. But, with the cruelty of all heathen religions, they are taught to believe that if their babies die it is proof they never were their children at all, only some evil spirits that came to torment them; and, so, a mother must at once stop loving the little creature that had so often nestled in her arms, and must hate the devil that has caused so much misery. Is not that the refinement of cruelty? As a former missionary in Peking said: "When a child sickens it has, according to the means and intelligence of the parents, the same anxious care and medical attendance that would be given among us; but if remedies fail of effect, and death is apparently near, the situation changes at once. The little thing is stripped naked and placed on the mud or brick floor, just inside the outer door. The parents leave it there and watch the issue. If it survives the ordeal, which is seldom the case, it is a true child of their own flesh and blood; if it dies, it never was their child and is thrown into the street. No power could induce them to give it proper burial in the family resting place for the dead. This theory and line of conduct are common to all classes of the Chinese. The military governor of Peking, an officer of the highest rank and a man of unusual intelligence, had a bright boy who at two months old began to pine. He said, "I called our native physician, but he grew worse, and as a last resort I called one of your foreign doctors. You can conceive how anxious I was that he should live, by my consent to do that; but he could not help the little fellow, and one night last week I was obliged to throw his body outside the door." What does throwing his body outside the door mean? It is almost too horrible to tell, but you ought to know the tender mercies of heathenism. As Mr. Holcomb says: "If you lived in Peking, you would be surprised never to see a child's funeral pass, but if you go into the street very early in the morning, you would find the explanation. You would meet a large, covered vehicle drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the bodies of children. Sometimes there are a hundred in the cart at once, thrown in as garbage, nearly all of them naked, a few tied up in old reed baskets and fewer, never more than one or two, in cheap board coffins. These carts go about the streets each night, pick up

these pitiable remains some of them mutilated by dogs ; they are thrown in like so much wood and taken to a pit outside the city walls, into which they are dumped, then covered with quick lime." Does it make you sick to hear of such a thing ? I have lived seven years in the city where that is a daily occurrence.

I once asked a member of our mission what he thought was the best way to introduce the subject of religion with a heathen woman, one ignorant even of the fact that she had a soul. With a true womanly heart this man replied : "That's a hard thing to tell ; of course you can't speak of Christ, or of prayer, or of sin ; they wouldn't have the faintest conception of what you were driving at ; but I tell you what would appeal to almost every woman. Ask her if she has ever lost any children ; there is scarcely a Chinese mother who hasn't, and then try to make her understand the possibility of having her baby again. Perhaps in that way you can put in the opening wedge." How natural and how beautiful his advice, but alas ! for poor Chinese mothers, such an appeal would be the last that I should make. After schooling themselves to hate and fear the children they once so dearly loved, what could such words seem but cruel mockery ?

The ordinary way to speak of a child's death is that so-and-so "has thrown her child away." If there were no other reason for our going to China, this unnatural and cruel superstition should move every mother's heart (and many of us who have no children of our own still have mother hearts), to lead these poor women into the happiness they ought to have, and to save this unnecessary suffering of little children.

One freezing day in winter, our gate-keeper came in saying that an acquaintance of his from the country had just appeared and asked help for his wife, who was ill in the street outside the city gate. Dr. Sinclair (now Mrs. Headland), with whom I lived, told the gatekeeper to go immediately and, if things were as represented, to hire a cart and bring the woman to the hospital. Things were quite as bad as the man had said. The people lived a long way from Peking and had lost nearly everything from floods, so they decided to walk to Kalgan, north of Peking, and stay with a relative through the winter. They had one little girl of six years, so, packing their bedding on their shoulders and carrying what odds and ends they could, they all started. But they had not realized how slowly the little girl would have to plod along, and they had used up all their money, pawned their bedding, and the poor woman was too far gone for more walking when only at the gates of Peking ! Lying at the side of the road through the long winter night the woman's suffering seemed unbearable. Her little girl heard her crying, and creeping up in the darkness put her hand on her mother's cheek, saying : "Don't cry, mamma, don't cry." Her husband stayed close beside her, and there, without even a match to strike a light, the baby was born and put inside the mother's garment to keep it from freezing. Finally morning came, and the husband started off to apply to his only acquaintance in Peking, one who lived with the foreigners—the foreigners that he had heard such dreadful things about. Still, not even they could bring his family to greater misery than they were in already, so he might as well take his life in his hand and see what they would do. When the gatekeeper suggested going to the foreigners' hospital they agreed, but they were not prepared for the reception that awaited them. Dr. Sinclair and Miss McKillican gave mother and baby a warm bath, put them in a clean, nice bed and set aside a large room in the hospital for the family's use. After they had eaten and were beginning to recover from the sharpness of the misery, the dreadful suspicion came into the minds of those people that the foreigners must have some object to gain, or they would never be so kind. Undoubtedly the reports about cutting out people's hearts and

eyes to make foreign medicines were all true, and after bewitching them for a day or two this doctor and nurse would probably do the same to them! The baby was born Friday night, the family were brought to the hospital about noon on Saturday, before Saturday night the woman was in a panic of fear, and Sunday the man told the doctor that a messenger had just come to say his mother was very ill and they must all go home at once. The doctor knew this story was false, but say what she would, she could not persuade them to stay. There was nothing else to do but give them a little money and start them off in the cold. It was not ingratitude with these people; it was simply preferring to suffer from the already familiar cold and hunger than to expose themselves to evils that they knew not of. Heathenism brings forth its appropriate fruit when it makes its victims incapable of believing in our disinterested motives, and so defrauds them of peace and joy they might have.

In China, Christianity is true to itself in teaching and elevating women, and it is only Christianity that does anything for them. I never remember to have met but one Chinese woman that could read who had not been taught to read by missionaries. There are between 400 and 500 girls getting a good education in our Protestant schools in Peking. Many others have finished school and gone into homes of their own, and a great number of women in our different missions have a good knowledge of Christian truth and can read the Gospels with comparative ease. The Chinese written character is hopelessly difficult that we do not expect the average woman, converted in mature years, to learn to read fluently, but we try to teach almost every one to read at least a little, and the patience and perseverance of some of them are amazing. The women have the greatest admiration for the schoolgirls and are anxious that their daughters shall enjoy better opportunities than they had. The older schoolgirls often go into the hospital and lead prayers and teach the women. One told me that it was wonderful to hear those young girls explain the Bible. Many of them lead prayer meetings as well as any American women I ever heard. It would be impossible for me to carry on our school of more than fifty boarding pupils, without foreign assistance, if it were not for the efficient, faithful, loyal Chinese women who have stood by me through everything. I owe a heavy debt to my head teacher for her good sense, wise suggestions and unfailing sympathy. Of the two assistant teachers, one finished her course in school four years ago, the other in '94. I cannot say too much in praise of the faithfulness and ability. My being able to come home at the end of my seven years' term was entirely owing to the fact that three Chinese women could be trusted with this precious work. It has been a year of unbroken peace and excellent progress. These teachers are devoted Christians and the spiritual life of the school seems to have been on a high plane. What is it that makes these teachers, and others like them so different from the other women whom I have told you about —women so full of fear, ignorance and superstition? The Gospel of our Lord Jesus Christ alone. They were all three sent to a mission boarding school when they were small children, and there trained; above all, converted. If they had not been sent to such a school, there would be no difference from the rank and file of Chinese women. Do you think the money spent on their education was well invested? I venture to say that $250 each would more than cover the entire expense during all their school life. We all want to spend our energies, time, money, on something that will pay, something that we shall see again when we stand before the Master and give in our account. Where can we find a larger opportunity than this—of teaching and converting girls and women who may be transformed from worshippers of idols, appeasers of evil spirits, haters of their own flesh, to become in very truth temples of the Holy Ghost.—*Woman's Work for W.*

GRACE NEWTON.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to

REBECCA HAMILTON SCHIVELY,
252 S. Main St., Chambersburg, Pa.

EDITORIAL NOTES.

THE Recording Secretary of the Woman's Missionary Society of General Synod requests secretaries of all synodical and classical societies to send her, at their earliest convenience the names of delegates, primariæ and secundæ, chosen for the triennial meeting at Dayton, O. Compliance with this request will greatly aid in the work to be done at that meeting. Please address us at the head of this department of the MISSIONARY GUARDIAN.

W. M. S. PHILADELPHIA CLASSIS.—The reports of this Society for the past three years indicate a condition of healthy activity and efficiency. It holds three meetings annually, and the congregations of the Classis seem to be well represented at each meeting. Almost every congregation within the bounds of Philadelphia Classis has a missionary society or band, or both. The members of the Society exert themselves to make its public sessions interesting and profitable by the preparation of timely papers, recitations and music. The aggregate of moneys raised during the last three years is $1,117. Since the formation of the Society, ten years ago, considerably more than $4,000 have been gathered and disbursed for the spread of the gospel. The Society has thirty-two life members. It numbers among its supporters many earnest, intelligent and devoted women, widely known in the Church for their interest and active participation in all good works.

THE MISSION BAND HELPER.

The first number of the *Helper*, with a neatness and completeness in its make-up that would do credit to a long-established periodical, is before us. The present writer, for one, confesses to having looked with some eagerness for its appearance; and it in no way disappoints her expectations. It is just what its name indicates, a true helper to the leaders and the young members of our mission bands. There is abundant matter in it for the exercises of at least one meeting; a responsive reading from the Bible, a missionary lesson in questions and answers, a prayer, four poems for recitation, and even a "cute" exercise for the wee ones. Then there is a story, an illustrated page with a special purpose, and various items of information on the present work of our own Church, the longest of which is the well-told "Story of a Seed." The last page has a "Question Corner" and "Talks with the Mission Bands" on their work, all suggestive, even the questions put to the bands about their work, its aims

and methods. This first number is to be distributed *gratis;* the March and May issues, at the low rate of $1.00 per hundred copies. The names of the ladies who compose the Editorial Committee are a sufficient guarantee that this paper, if supported as it should be, will be conducted with ability and good judgment. They are: Miss Anna M. Kieffer, Allentown, Pa.; Mrs. R. L. Gerhard, Bellefonte, Pa.; Mrs. E. Gutelius, Mifflinburg, Pa.; Miss Christie Dietz, Sunbury, Pa., and Miss Eleanor Ebert, Catasauqua, Pa.; all orders to be addressed to the last-named lady. We congratulate the women of the old "Mother Synod" on having taken this important step; and with a heartfelt wish for its succes, we extend to the *Helper* the hand of cordial, sisterly greeting.

A CONVERT TO MISSIONS.

MRS. ISABELLA BIRD BISHOP, traveler and author, delivered an address in London in 1893, from which we extract the following passages. Her conclusions, as regards Mohammedanism at least, have certainly received ample confirmation from the recent manifestations of "the unspeakable Turk."

"It is not as a mission worker in even the humblest department of mission work that I have been asked to speak to-night, but as a traveler and as one who has been made a convert to missions, not by missionary successes, but by seeing in four and a-half years of Asiatic travel the desperate needs of the un-Christianized world. There was a time when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful pressing claims of the un-Christianized nations which I have seen have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given to one. I came home full of the needs of the heathen world, and to some extent amazed at the apathy and callousness of the Christian Church at home. I have visited the Polynesian Island, Japan, Southern China, the Malay Peninsula, Ceylon, Northern India, Cashmere, Western Thibet and Central Asia, Persia, Arabia and Asia Minor. In each of these countries I have avoided, as much as possible, European settlements, and have scarcely lingered as long as I could have wished at mission stations. My object was to live among the people, and I have lived much in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine chest which I carried. Wherever I have been I have seen sin, sorrow and shame. I cannot tell of fields whitening unto the harvest, nor have I heard the songs of rejoicing laborers bringing the sheaves home; but I have seen work done, the seed sown in tears by laborers sent out by you; honest work, which has made me more and more earnestly desire to help the cause of missions. The reason, perhaps, why I have seen so little missionary success is because the countries in which I have traveled are the regions of great, elaborate, philosophical religious systems, such as Buddhism, Hinduism and Mohammedanism.

"I think we are getting into a sort of milk-and-water view of heathen-

ism; not of African heathenism alone, but of Buddhism, Hinduism and Mohammedanism also, which prevail in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia it struck me very much how little we hear, how little we know of how sin is enthroned and deified and worshipped. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries are corrupt and the imaginations very wicked. How corrupt Buddhism is! How corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the un-Christianized nations. There is no public opinion, interpenetrated by Christianity, which condemns sin and wrong. There is nothing except the conscience of some few who are seeking after God, if haply they might feel after Him who is not far from every one of us. And over all this seething mass of of sin and shame and corruption hovers 'the ruler of the darkness of this world,' rejoicing in the chains with which he has bound two-thirds of the human race.

"These false faiths degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are; the intellect dwarfed, so that the woman of twenty or thirty years of age is intellectually more like a child of eight; while all the worst passions of human nature are stimulated and developed in a fearful degree—jealousy, envy, murderous hate, intrigue running to such an extent that in some countries I have hardly ever been in a women's house or near a women's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or to take the life of the favorite's infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of those whose miseries we think so little, and which is the natural product of the systems that we ought to have subverted long ago.

It follows necessarily that there is also an infinite degradation of men. The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppresson, official corruption, which is worse under Mohammedan rule; of all things which are the natural products of systems which are without God in Christ. There are no sanctities of home, nothing to tell of righteousness, temperance, or judgment to come; only a fearful looking for in the future of fiery indignation from some quarter, they know not what; a dread of everlasting rebirths into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity.

THE RULE OF HOLINESS.

LENTON meditations on the sacrifice and sufferings of our Lord and Saviour Jesus Christ, if they are more than a formal attention to the subject, if they are deep and sincere, cannot fail to bear fruit in the way of practical results. "What shall I render to the Lord? What token of thanksgiving can I lay upon his altar? will be the anxious question of

every truly devout heart." There are a few who are privileged to make great sacrifices for the cause of the gospel; to lay their own property and lives, or, still harder, those of their dear ones, as a whole burnt offering upon that sacred altar. It may well be believed, in view of the needs of the world, that the number of such might be, and ought to be, far greater. Not many, it is to be feared, could say under the same circumstances what was said by the parents of one of the martyred missionaries of Kucheng, that not only had they no regrets that they had given up their child for that field of labor, but that if any of the remaining ones felt called to go to the same or a similar post they would cheerfully consent. But if the number of devoted heralds of the cross were increased tenfold, still they would be greatly in the minority. It is, however, the privilege of every one of us constantly to wait at the Master's feet; never to do an action, never to spend a cent of what he has entrusted to us without looking to Him to see what may be His will in the matter. This is the part of all, the Mary's "better part," of which none may deprive us but ourselves.

If we lived up to the measure of this inestimable privilege, would it not greatly modify our expenditures, restraining our self-indulgence, and checking our extravagant conformities to the demands of fashion in dress, furniture and social functions? Taking the item of dress alone, how can any Christian woman, fresh from an hour spent at the foot of the Cross, expend upon some fashionable exaggeration in costume a sum sufficient to provide one of Christ's poor children with a garment? It has often been to some of us a painful thought, forcing itself into the mind even amid the worship in God's house, that if the money given by Christian women for the bodies of God's little birds, slaughtered not to minister to any one's comfort or health, but simply to pamper our restless, eager vanity, were gathered into the treasuries of missions, many who are ready to preach, if they were but sent might go, and many more dark places of the world might see the Great Light. How many missionaries' modest salaries, think you, are represented by the hundreds of thousands of little creatures annually murdered in the pursuit of this cruel traffic? It is some comfort to know that the "rage" seems abating; it is to be feared that this is due rather to the failure in the supply than to a growth in tender thoughtfulness on the part of our women. Yet, if God-fearing women everywhere in our land would but join in condemnation of this inhumanity it would cease at once and entirely.

If, in the perfected kingdom of God upon earth, "Holiness to the Lord" is to be inscribed on the very bells of the horses, how much more should it shine as a gentle halo around the garments of every daughter of the King! This is the motto for every department upon which we lay our managing hands; for the wardrobe of parents and of children, for the parlor and the pantry. Were "Holiness to the Lord" the governing principle of the Christian father's store, his counting house, his newspaper, his shop, and the indwelling motive of the Christian mother's household economics, no good cause would languish, and the "golden year" of light and truth and peace for all the world round would fly hither on swift wings.

Boys' and Girls' Corner.

A JAPANESE FABLE.

NOT long ago Miss Hallowell sent home to one of our mission bands a copy of the following translation of a Japanese fable, which had been copied as a school exercise by one of her pupils, and exercise both in language and our manner of writing. I wish you could see the fine, legible hand in which it is written; it puts to shame the penmanship of many of our American boys and girls; you might also take it for copperplate engraving; it is so regular. We give it a place here, not because it teaches any missionary lesson, but because, as a Japanese story, it helps to make us familiar with the way of thinking and writing among that people, in whom we are all so deeply interested. There is a moral to the fable, however; see if you can discover what it is! It seems to us it might suggest a rather mortifying comparison to those would-be wise people who can see no occasion for sending missionaries to the heathen.

The fable is called "The Travels of Two Frogs."

"Forty miles apart as the stork flies stand the great cities of Ozaka and Kioto. The one is the city of canals and bridges; the other is the sacred city of the Mikado's empire, girdled with green hills and a ninefold circle of flowers. In the good old days, long, long ago, there lived two frogs, one in a well in Kioto, the other in a lotus pond at Ozaka. Now it is a proverb in Japan that 'the frog in the well knows not the great ocean;' and the Kioto frog had so often heard this sneer from the maids who came to draw water with their long bamboo-handled buckets that he resolved to go abroad and see the world, and especially the 'great ocean.'

"'I'll see for myself,' said Mr. Frog, as he packed his wallet and wiped his spectacles, 'what this great ocean is that they talk about. I don't believe it is half as deep as my well, where I can see the stars even in daylight.'

"Mr. Frog informed his family of his intentions. Mrs. Frog wept a great deal; but drying her eyes with her paper handkerchief, she tied up a little lacquered box full of boiled rice and quails for his journey, wrapped a silk napkin around it, and, putting his extra clothes in a bundle, slung it on his back. Tying it over his neck, he seized his staff and was ready to go.

"'Good-by,' cried he, as, with a tear in his eye, he walked away.

"'Good-by,' walk slowly,' croaked Mrs. Frog and the whole family of young frogs in chorus.

"Old Mr. Frog being now on dry land, out of his well, noticed that the other animals did not leap, but walked, and, not wishing to be laughed at, he likewise began briskly walking upright on his hind legs.

"Now it happened that about this time the frog of Ozaka had become restless and dissatisfied with his life on the edges of the lotus ditch.

"'Alas, alas! this is a dull life,' said he. 'If out of the mud can come the lovely lotus, why shouldn't a frog become a man? If my son should travel abroad and see the world, go to Kioto, for instance, why shouldn't he become as wise as anybody? I shall try it. I'll send my son on a journey to Kioto.'

"Now you must know that the old frog from Kioto and the young frog from Ozaka started each from his home at the same time. Nothing of importance occurred to either of them until they met on a hill halfway between the two cities. Both were footsore and websore and very tired on account of their unfroglike manner of walking.

"'Good morning' said the young frog to the old frog as he fell on all fours and bowed his head to the ground three times.

"'Good day,' replied the Kioto frog.

"'It is rather fine weather to-day,' said the youngster.

"'Yes, it is very fine,' replied the old fellow.

"'I am Lord Bullfrog, of the Lotus Ditch of Ozaka.'

"'Your lordship must be weary with his journey. I am Sir Frog of the Well, from Kioto. I started out to see the great ocean at Ozaka, but I am so dreadfully tired that I believe I'll give up my plan, and content myself with a look from this hill.'

"The truth must be owned that the old frog was not only on his hind legs, but on his last legs too, when he stood up to look at Ozaka; while the young frog was tired enough to believe anything. The old fellow wiping his face, said,

"'Suppose we save ourselves the trouble of the journey. This hill is half way between the two cities; and while I see Ozaka and the sea, you can get a good view of Kioto.'

"'Happy thought!' said the Ozaka frog. Then both reared themselves on their hind legs, and, stretching up on their toes, propped each other up, rolled their goggle eyes, and looked steadily, as they supposed, on the places which they wished to see. As every one knows, a frog's eyes are in front when he is down, and at his back when he stands up. Long and steadily they gazed, until at last, their toes being tired, they came down again on all fours.

"'I declare,' said the old frog, 'Ozaka looks just like Kioto; and as for the great ocean which those stupid maids talked about, I don't see any. I don't believe there is any great ocean.'

"'For my part,' said the youngster, 'I am satisfied that its all folly to go farther; for Kioto is just like Ozaka as one grain of rice is like another.'

Thereupon they congratulated themselves on the lucky plan by which they had escaped so much weariness and danger, and after exchanging many compliments, took leave of each other. Dropping again into a frog's hop, they leaped back in half the time, the one to his well and the other to his ditch.

"There each told the story of both cities looking exactly alike. And to this day the frog in the well of Kioto knows nothing about the great ocean, and does not believe in it; and the frog in the ditch of Ozaka thinks all the world is exactly like his native city."

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REV. C. G. FISHER, D. D.

THOUGH late, we wish to lay a few flowers of memory on the casket of our beloved *brother*. Soon after we had sent to him our items of Missionary news for the March number of the GUARDIAN, he fell asleep. Being from home, among the Missions, we did not hear of his death until many days after its occurrence. We were shocked indeed, when we heard of it. Often we had letters from him regarding Church work. We knew him for thirty-five years. Once we preached for him, when a student. He was then pastor at Mont Alto. When he asked us to do this service for him, he added with a smile, that he was going away on a *very tender* mission. It is a strange providence that cut him down in the years of his strength, and of his greatest usefulness in the work of the Church. The reader of the "GUARDIAN" will not have his words of cheer and counsel any more, but they can all share with the stricken family, at least, in a measure, the sorrow that has come to it. But what a comfort, that with so little of sorrow and anguish of soul, one can pass from these earthly scenes into the joys of the heavenly world. Yes, our brother is at rest and, we can rejoice, in the hope of a blessed immortality. F.

SAD IF TRUE.

THE declaration has been made that the Gospel is needed more in the home than in the foreign field. There is said to be far more scepticism, rationalism and infidelity in the home Church than in the foreign congregations. Men who say this have been in the home and foreign fields and know whereof they affirm. This must refer to the need of more devotion and self-sacrifice to the cause, and not to the fact that men at home are more in need of light than those in the foreign field. Can it be possible that men in heathen lands are less liable to be misled by unbelief, and more willing to endure hardships for the cause of Christ than those in our own midst? So it seems by what is affirmed by good authority.

It is certainly to be very much regretted that there is so much indifference and carelessness in our churches in matters pertaining to the spread of the Gospel. It would seem that when one has had the ex-

perience of sins forgiven and of acceptance with Christ, such an one could not but be interested in bringing others to Christ. This must ever be the basis of all missionary effort, since it bases itself on the love of Christ. When people become careless we have the evidence of a lack of love for the Saviour. The next step will likely land such in the meshes of scepticism and infidelity. We have a very high type of civilization in our land, but we lack that high standard of Christianization which keeps the soul anchored to Christ as the source of salvation.

In the American Church we certainly lack that spirit of self-sacrifice which forgets self and clings only to Christ as the source of truth. We are often reminded of the love and affection of Jonathan for David when thinking of the lack of self-sacrifice in the modern Church. Jonathan's adherence to David meant for himself the displeasure of his father, Saul, and the loss of the throne after his father's death. Yet he was true to David, and had he not given his life in battle he would doubtless have been David's fast friend in after life. How much of that spirit of self-sacrifice is there in the American Church to-day? Some, of course—yes much indeed, but not as much as there should be.

England, with a smaller Church membership, gave as much last year to the cause of missions as America. Germany, with much poverty among those who are members of the Church, gave almost as much to the cause of missions last year as did the United States. One would hardly expect such results, and yet the truth compels us to acknowledge our shortcomings. There has crept in among us a kind of pride which makes us believe that we are doing great things for the cause of Christ. When, however, we look back calmly over the work of the year and at the amounts of money and activity expended in the cause of the Master, we are compelled to admit that we have been unprofitable servants. Some will say that these are the wailings of the pessimist. All right, call it what you will, yet it is always best to admit the truth. You take the Presbyterian Church with her 950,000 members. She expends, let us say, $1,200,000 for missions in all departments. A large sum, indeed, but it is after all only about $1.20 per member. The M. E. Church, with her 2,200,000, gives about $1,700,000 for all departments of mission work, but it is still less than eighty cents per member. Our own Church, with 226-000, gives about $120,000 for all departments of the missionary work, which is just a little over fifty cents to the member. When one compares these ridiculously small sums given on an average for the spread of the Gospel in the home land with what Christians give in foreign lands, whose daily wages are from eight to ten cents a day, we only then come to realize that there must be something radically wrong somewhere. Is it not time that we "examine ourselves whether we be in the faith and prove our ownselves" as Paul advises the Corinthian Christians? We need a little more "faith in present exercise and power," rather than "in general habit."

F.

BILLS were recently placed in the copies of the MISSIONARY GUARDIAN sent to those who are indebted for it. We are sorry to say but few as yet have responded to our request to pay them. Thanks to those who did, and to those who soon will.

A SOLEMN TRUTH.

"CHILDHOOD shows the man as morning shows the day." Thus one spake who had a deep insight into our human nature and human life. The stability of any government depends largely upon the good morals that prevail among the people. The morals that grow out of the religion of Jesus Christ are the only morals that are of a preserving character. The Church is the bearer of that religion for the saving of the nations. In the seven mountain States of the Union only one person out of every 254 is a member of the Church. If the Church is the bearer of the best morals to men, then she has a great work to do in these rapidly developing States of the Great West. Indeed she has heretofore and is now neglecting great opportunities for doing much good. Yet the opportunities are still open to her. To preserve good government, as well as to save souls, this vast territory should be cared for by her. In looking over the area covered by these States we find that our beloved Church has but a few organizations in this vast territory. If "childhood shows the man as the morning shows the day" then our Church has not well considered her duties, privileges and responsibilities toward these new States of the West. How we do wish at times that we could, in a personal way, hold up before every member of our Church the splendid opportunities that present themselves to her in these newer States of our Union. Yes, and not the privileges only, but the responsibilities that God has placed upon every one of us in this work. At times we say to ourselves, what use in sending men and money to heathen lands when there is such a vast work to be done at our very doors. What is still worse is that when you present the facts to many in the Church, they do not believe that there is such a work to be done. Many of our people seem to think that from the fact that, in a general way, the people east of the Mississippi are well supplied with gospel privileges, therefore they are so supplied all over the land. But not so. There are many destitute places and districts in the great sweep of country from the Mississippi westward. What will we do, as a Church, for the moral and religious upbuilding of this goodly portion of our land? That we owe much to it is a solemn truth that we should more fully appreciate. F.

SHALL THE COUNTRY HELP THE CITY?

ONCE in a while complaint is made by the country people that they pay so and so much for Missions, and have no benefit from them. Is this a just complaint? It is a fact that nearly all our Missions, especially in the East, are in large towns and cities, and it is equally plain that our country people have great benefit from them. For some years past the sad cry of our country congregations has been that they are not growing, and this is owing mainly to the fact that their young poeple go away. Where do these young people go? Not to neighboring villages, but to the large centres of population and trade, where capital is invested, and where brain and muscle are needed. There they go by scores; and this very going makes missionary work necessary there.

Now, when the country people bring their offerings for Home Missions, is their money wasted? Is it even used on strangers? Is it not spent directly in the interest of these, their own young people? Why then complain that you have no benefit from these Missions? When your children go to the large town or city you want them to have a Reformed church home; and your offerings are used to give them this.

The country and the city must not be arrayed against each other. They are too closely related. They are bound by the sacred tie of blood. So long as thousands of our young men and women every year go to these commercial centres, so long those left behind should gladly help to give them churches and pastors. Yes, the country should help the city, for in many ways the city helps the country. W.

Home Missions.

Edited by REV. D. S. FOUSE, D. D., Superintendent of Board of Missions of General Synod.

MISSIONS AND MISSIONARY ITEMS.

REV R. R. LACKEY has accepted a call to the Leighton Mission in Mahaska county, Iowa. This field was vacated by Rev. F. M. Shults on January 1, 1896. It is an important field and we hope to hear of a good work done there by Brother Lackey. There is plenty of material there and all that is needed is good, earnest, steady and faithful work.

As we write we have a letter from Rev. J. C. Horning in which he tells us that he intends to organize the new congregation in North Columbus on the last Sunday in March. Before this appears in print this new movement will have been consummated. This is a very important point and deserves the fostering care of the Church. That there is a grand opening for such a movement in that part of the city, cannot be doubted, and we believe it will be a success.

A FEW lines from Rev. D. A. Winter of Sioux City, tell us of some very encouraging features of the work in that place. Both in the city and country congregations there has been an awakening, and the outlook is better to-day than at any time except at the time of organization. There has been a dark cloud hanging over this work for some years past. Just why was the question. This is gradually lifting and the prospects are brightening.

TWO years ago the General Board took action looking toward the formation of a new Mission in and about Moville, Iowa. The congregation now belonging to the Sioux City mission, and situated near Moville, is to be the nucleus of this new Mission. That congregation has been greatly strengthened within a few months past and now demands more pastoral care than the Sioux City pastor can give it. Hence the need of this new Mission. Only the lack of funds can be urged against this much needed Mission.

REV. J. F. WIANT has taken charge of the Mission at Sharpsville, Pa. We are glad of it. Brother Wiant was one of the faithful students at the Theological Seminary back in the middle years of the sixties. He once faithfully nursed us when suffering with a severe fever, the legacy of our army life. He has since donbtless performed the same good offices by the side of many a sick bed. Not only did he minister to the body but to the soul as well. He will just as faithfully attend to the spiritual wants of the people at Sharpsville. They will not go astray if they follow his leading.

WE are sorry to say that at this writing Supt. Shuey is suffering with an attack of malarial fever. He has been confined to his bed for some time and may not be able to do much work for some to come. We are sorry for the suffering he must undergo, and also, that he is kept from his work when so greatly needed. But these things must be, though we cannot understand them.

THE Missions at Abilene and Cheny, Kansas, are vacant. The mission at Zions, Nebraska, will be vacant after April 1, as it seems now. The Mission at Colon, Michigan, is very much in need of a pastor, but has very fair prospects of being supplied with one soon. The three congregations at Brandon, Boulder, and Amber, Iowa, constitute a field of labor and need a pastor now. Salem and Bethel in the Miami Classis are vacant and if they are to be continued as Missions should have pastors. North Columbus and Warren, Ohio, are vacant, but both have prospects of being speedily supplied. These are our vacant fields. It is hoped that they may all be supplied with pastors when the theological seminaries graduate their classes this spring. Let the young men go into the mission fields.

OF late again very urgent calls have been coming to us from both St. Louis and Detroit for the establishment of new missions. These are very important centres where missionary work is greatly needed and now is the time when our Church should awaken all her energies and bestir herself in behalf of this mission work.

A few days since we received a letter from the treasurer of the Board giving a statement of the financial status of the Board. He tells us that he hopes to have sufficient funds on hand for the payment of the money borrowed by the Executive Committee in January. That will leave us with a deficiency of $9,000 when the Board meets. We hope very much for the Easter offering. West of the Allegheny mountains there seems to be not a little enthusiasm to help the Board in the hour of need. But it simply behooves the whole Church to go to work during the coming summer and meet the requirements of the Board. Let us not make one good effort and then stop. Let our Easter offering be a continued one.

F.

THE FINANCES.

WE are heartily glad that the matter of the apportionments is being so thoroughly discussed in our Church periodicals. As to the propriety of the system itself, there is very little difference of opinion. The system itself is doubtless the best that can be devised. Since some in our Church found objections to the system, we made it a point to inquire among sister churches as to their plans and we have been surprised to find the system almost universal in the denominations. True they work upon different plans, but it is the apportionment system after all. But, let it be the apportionment plan or some other plan, the question is how can the money be procured by which the plan can be made a success? Any plan may answer the purpose, if the method of procuring the money is only a good one. We have always suspected that it was not so much a question of apportionments as it was a question of a financial system. No matter how spiritual a Church may be, there must be a business system as well. To devise plans by which the contributions of the people may be received regularly for the benevolent operations of the Church is just as much the duty of the Consistory as anything else it may devise for the benefit of the congregation. At this point, we believe, may be found the

cause of all our troubles. Many of our congregations have really no well defined financial system. We know that this is the case with some of our Missions, we are sorry to say. What was well enough in the days of our fathers, some people seem to regard good enough for these last years of the nineteenth century. In some of our congregations (and Missions too) the deacons still make their annual rounds to get subscriptions for the pastor's salary; the Sunday collections are still called *penny* collections and go for wood, coal, lights and janitor, while the communion collections go for the pastor's salary or some home expenses. Is it to be wondered at that such congregations find it very difficult to keep their finances in good shape? You might about as well expect a modern farmer to make a success of farming by using a wooden plow, as to expect a congregation to keep its finances in a satisfactory condition where the deacon must make his annual rounds to get the subscriptions for the pastor's salary, as well as for the benevolences of the congregation. Now, let us as a Church get away from the old customs if they are not as good as new ones. To be conservative is very good, but to be that does not mean that we must be behind the age. Every one of our Missions should devise a sensible envelope system by which the offerings of the people may be regularly and systematically gathered. Two kinds of envelopes should be issued. *First.* Those for the offerings to be applied to home uses. These may be weekly or monthly. In these should go all the money for the pastor's salary, light, fuel and all the current expenses of the congregation. *Second*, Envelopes for the monthly offerings for benevolence. Into these latter envelopes should go all the moneys for strictly benevolent purposes. Both these envelopes should be brought to the church and put upon the collection plate when it is passed at the regular service. The two funds should be in charge of two different treasurers, who know just where the money is to be paid that comes into their respective treasuries. Who should pay to these funds through these envelopes? We answer, every member of the Church—old, young, rich, poor, every one giving according to his means. We advise all our Missions to try this plan. If they do, and go into it with becoming enthusiasm, the whole matter of the apportionments will be as nothing. We speak from an experience of many years, and we know of some western pastors who with this plan are meeting with great success. The old plan of the deacon making his annual rounds means simply that a few must pay all and many do nothing at all. The envelope plan is becoming almost universal in the "Synod of the Interior" and to this we lay the fact that this Missionary Synod usually pays its apportionments. F.

WESTERN MISSIONS.

PRESIDENT CLEVELAND presided lately at a meeting under the auspices of the Presbyterian Board of Home Missions. He has been very severely criticised for his allusion to the Western States in a way to intimate that their moral status is such that there is special need for home missionary work within their territory. Our good President need only

travel over the States from the Atlantic to the mountains of the West and beyond to the coast, and abide among the people along the route for the space of a little time to be convinced that there is no difference between the sections so far as the moral tone is concerned. We believe that the people of the West will compare very favorably with those of the East on the score of morals. It is not upon this ground at all that we offer our plea for Western Missions. We plead for more work in the great West, so far as the Reformed Church is concerned, for two reasons:

First, This being a new section, where homes can still be procured at a comparatively low figure, many of our members are moving to the West and finding homes here. As a Church we have not only a right to look after them, but it becomes a solemn duty for us to do so. When the business interest of the country revive the influx of our members into the West will be greater than ever. This is true especially of the farmer elements. Westward and southward is the cry to-day. The reason for this is that the farming interests of the East cannot keep pace with those of the West. The cost of production will always be greater East than West. while the West offers less labor to the sons of toil. To-day one is astonished at the influx of Illinois and Indiana farmers into Iowa and westward. Iowa lands have steadily advanced in price in spite of the stringency of the times. Our members are among these people who are moving toward the setting sun. They came from the valleys and hills of Ohio and Pennsylvania. Let no one give his fears to what is said about parched Kansas and Nebraska. We used to read about the great American desert in Mitchell's geography of forty years ago. We have since sought that desert, but found it not. That very desert, as well as the lands east and west of it, is now the home of many of our members, and will in the future be the home of untold thousands of others. Will we supply them with Gospel privileges or will we give our heritage to others? This latter is the great question.

Second, The additional plea we make for Western Missions is, that in these newer regions towns and cities are springing up where the Church has a work to do, and where it can be easily done now and with little expense. The Church should go with the influx of population. Churches are needed in all the great cities of the land and, indeed, in many country districts also. In a State like Colorado towns and cities are springing up so rapidly that there is really great need for more Church privileges. These are simple facts. There is no great need of philosophizing on the theories of mission work—the true idea of missions and similar subjects. The truth is that many people are flocking into these new States and they need the Gospel. What are we going to do about it? Are we willing to deny ourselves a little in order to give these people the Gospel? The very same plea may be urged in favor of many places in all the States. Wherever the mining camp is formed there is a hive of iniquity—let it be East or West. But we have in the West what is not in the East, namely, an almost limitless expanse of territory the most fertile on the face of the earth where future millions of the tillers of the soil will be found. Will we claim our heritage among these incoming peoples? If so, then let us now begin to lay the foundations of a future great work. Other denominations are doing it and so should we. We can do it with far less money now than a quarter of century hence. Now is the time. The Gospel is for the nations and not for one section only. If we preach it, then let us preach it to all, as much as possible.

F.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D. D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

THE receipts of the treasury for the month of February were $1,338.95, a slight falling off from the February of last year. We look anxiously to the remaining three months of the fiscal year. They were the heaviest months last year, and on them will depend the sufficiency of the Church's contributions for the present year. We beg to call the attention of our pastors to this fact.

A WRITER in one of our Church papers arraigns our foreign work for having advanced too rapidly, and gives as reasons for the charge, that the Board is in debt, and that for several years its outlay has been greatly in excess of its income. In both these reasons the writer is in error. The Board has, at the present time, no debt, except the permanent loan it holds, and is a help rather than an embarrassment; the other reason is precisely the reverse of the fact. On the other hand, within the last two years it has paid its floating debt of some $8,000 or $10,000, defrayed all its running expenses, and has sent out an additional missionary, all without contracting a single dollar of indebtedness.

FURTHERMORE, if the Church's contributions to the foreign work for the coming year equal those of 1894 or 1895, the Board will reach its close without a new debt, while at the same time it will have taken another advance step in its work. The Board had a sore experience in the matter of indebtedness, a few years ago, and the Church may feel assured that it will not recklessly involve itself again in financial straits. The danger of shortage is not in an ill advised forward movement, but in the falling off in the contributions of the Church. This has been the experience of the Boards of other Churches. When they made their forward movements they had the means in sight, but subsequently the churches fell short in their contributions and entailed financial embarassment upon the Boards. Some of them have consequently been compelled to retrace their advance steps. Against this evil our Board will guard as much as lies in its power.

WE are sorry to note that for the last few months there has been a falling off in the contributions of the Church as compared with last year. Last year was somewhat short of the year preceding. Now is this year to fall below the last? It will not take long, if this growing shortage continues, to involve the Board in difficulties. The impression may have gone out that the Board is protected by recent legacies. But these legacies are not available, and will not be during the current fiscal year. So that we are helplessly dependent upon the current gifts of the churches. We trust our pastors will note this explanation and act accordingly.

AT the annual meeting of the Board in Altoona, Pa., March 10–11, some important changes in the arrangement of our Mission and its work were made, but not such as to involve any material increase of expenditures. Heretofore our Mission was massed in one body in the city of Sendai. Meanwhile, as native evangelists have gone out from our schools, our field has largely grown in extent. The consequence was that the evangelistic oversight on the part of our missionaries, has been growing more and more imperfect and partial on account of distance and the indifferent facilities for travel. Our field reaches into the Hokkaido, the northern island, as much as five hundred miles from Sendai, in the other direction, it is over two hundred miles to Tokyo. The somewhat frequent presence and personal labors of our American missionaries at the out stations is of prime importance. Hence the resolution was taken to station our missionaries who are not engaged as regular professors in the Tohoku Gakuin, at several important points.

AFTER the arrangements made can be carried into effect, we will have four stations in Japan, instead of one, as at present. Rev. Dr. Moore will remove to Tokyo, and take the oversight of our work in and around that city. Rev. H. K. Miller, will be located at Yamagata, which with its surrounding country is assuming importance as a Mission field. Rev. S. S. Snyder will remain in Sendai, teaching in the Tohoku Gakuin until the return of Rev. D. B. Schneder, who will come to this country on furlough, the coming fall, when he will remove to some point in the Hokkaido.

REVS. HOY, Schneder and Noss, will remain connected with the Tohoku Gakuin, as professors. As it is esteemed necessary that there be four Americans in the institution, an order was issued to invite applications for the appointment to the chair of English in that school. For this position an unmarried and unordained man—a layman—is desired, who will give his whole time to the duties of his chair. He will be expected to teach English from the rudiments up to its literature. No missionary work proper will be expected of him, only such service as an earnest Christian layman may feel prompted to render. He will be expected to agree to remain for a term, not less than five years. The Secretary will be glad to correspond with persons who may entertain the thought of making application for the appointment.

THESE four Americans, aided by the Japanese teachers, will constitute the teaching force of the Tohoku Gakuin. The going out of this additional teacher, who will be a single man and receive a single man's salary, will add but an inconsiderable amount to the expense of our work, and it is thought that with this teaching force, our institution will, for the present at least, be sufficiently equipped. Rev. H. K. Miller is expected to remain in Sendai until he completes the erection of his Miyamachi Chapel.

REV. HOY and family have left Lancaster. They will spend their remaining time among their friends. Bro. Hoy himself, we suppose, will continue to "rest" as he has been "resting" during pretty much the whole time of his furlough—that is by traveling all over the Church and filling an engagement or two every Sunday. With his indomitable energy

and absorbing devotion to the cause to which he has consecrated his life, we take it that physical rest will come to him only when he lies down in the narrow house appointed to the living. May God bless his devoted soul. He will leave for Japan in June.

REV. D. B. SCHNEDER will leave for America on furlough, soon after the arrival out of Rev. Hoy. We are exceedingly desirous of seeing him, and learning whether he has attained to a perfect recovery from the terrible attack of typhoid fever with which he was afflicted. We doubt whether it would be wise or prudent for him to labor in this country as Rev. Hoy, and before him Dr. Moore did. We want him to rally and build up his impaired strength. His residence while in this country will be in Reading.

WE commend to the careful attention of the readers of THE MISSIONARY GUARDIAN, the most interesting letter from Mrs. Moore, in this number. She is doing in the Sendai military hospital a work similar to that wrought by Miss Talcot in Hieroshima, which won for her the esteem and confidence of the Japanese, as well as the admiration of the whole Christian world. It is really interesting to observe with what persistent lady-like pressure she overcame the opposition of the officials, and gained admission, where she could preach Christianity and its spirit of charity by her good works, if not with her tongue. The voice of our holy religion as uttered in the lives of the Christians is working powerfully upon the minds and hearts of the Japanese, and the day is coming when there will be a glorious ingathering of precious fruit.

IT is exceedingly gratifying to the Board that its effort to supply the Church with a literature in the form of booklets and tracts, has met with so much favor and appreciation. The 15,000 copies of the Historical Sketch, are nearly all in the hands of the members of our Church. A great many more might have been distributed. We received calls for nearly 25,000. Even yet belated orders are coming to us, and many of our pastors have not ordered any. To any who had intended to ask for some, and who have simply neglected to do so, we would say it is too late to do so now. We still have a small number in hand that we can send out in single copies or in *very small* numbers, but not in numbers sufficient to supply a congregation.

THE edition of the tractlet, "The Life of Dengoro Takahashi," is also nearly exhausted. These were sent out largely in the packages containing the Historical Sketch. But of the tracts, "The Almshouse One Cent; or the Poor Man's Mite," the larger part of the edition is still in our hands, and is subject to the orders of our ministers and members. An interesting feature of this little tract is that it contains the picture of Isaac Bruce, the giver of the original one cent. These two are for gratuitous distribution.

COMPARATIVELY but a small number of the Historical Sketch were distributed among our German congregations. This was because of the language, and the desire was expressed that an edition be published in the German language. In response, the Board, at its late meeting, ordered that 5,000 copies should be printed in that language. Arrangements are

being made for the translation and publication, and it is hoped that in a few weeks they will be ready for distribution. The Board directed that they should be distributed among the German congregations in proportion to the number of members. So it will not be necessary to order them from the Secretary.

THERE is a growing sentiment in our Church that we ought not to limit our foreign work to Japan, but that speedy steps should be taken to plant a Mission in China. The attention of the Board has been called to this fact. With its present or immediately prospective resources, such a step is entirely impracticable. The Board, however, will call the attention of General Synod, in its Triennial Report, to the subject, and ask its instructions. Should the General Synod order the establishment of a Mission in China, the Board apprehends no trouble in finding persons to go. But a very material financial provision will have to be made. So far as our present work is concerned, the Board is glad to be able to say that it will ask of General Synod no advance upon the amount apportioned at its last meeting. Although the full apportionment did not reach our treasury, yet, by careful management, our floating debt has been paid and an additional missionary sent out. And the present estimate is that, with the amount apportioned at the last General Synod continued and *fully paid in*, the work can be successfully carried on during the next three years.

THE popular feeling in Japan is not as favorable to Christian schools for boys and young men, as it was. This is largely attributable to the high grade State schools which are being established. Young men educated in a Christian school are at a disadvantage with those educated in the State schools, in the competition for employment in the business world. Patriotic and religious prejudices are still acute. The consequence is that many young men turn away from Christian to State schools to the detriment of the former. The Christian girls' schools are not affected to the same extent, as the Government has not yet embarked in female education, to any material extent, while the desire to educate girls is on the increase. In our own schools, that for the girls continues full, and there is a pressure for the enlargement of our buildings—in the male school the number of students is less than it was a few years ago, and there is a dull prospect of an increase. This does not apply to students for the ministry; our number continues at about fifty.

DURING Rev. Hoy's stay and extensive labor among our Churches, we have had rather infrequent calls. We supposed that our people preferred the presence of the returned missionary, to that of the Home Secretary. Of this we make no complaint as we would have the same preference were we in the pastorate. But now that our good brother has about concluded his labors in the Home field, we beg to say that it will afford us pleasure to respond to the calls of our congregations and pastors.

THE MISSIONARY GUARDIAN has its claims upon the friends of Missions. It is for them to encourage the publication of an organ of the Boards by making efforts to increase its circulation. Do they do it? Every reader can answer this question.

NOTES FROM THE FIELD.

BY REV. D. B. SCHNEDER.

February.

FEBRUARY has been a cold and busy month. There was one snow of about a foot in depth, and several lighter ones. The schools were busily at work, as were also the evangelists. Yet there is little of a special character to mention.

THE students in the Industrial Home deserve praise. They get up early in the morning and retire late at night. They go through snow and rain and slush, carrying papers, peddling oil, or selling milk. Their clothing is scanty, their food is poor, yet they do not murmur. It is one of the rules of the Home that they must not murmur. They are to learn to "endure hardness," and they willingly fall in with the idea. Recently Mr. Oshikawa offered them an increase of allowance, but they declined to accept it. It may be that the young men that are being trained in this Home will solve the problem of self-support.

WAR prices are now abroad in Japan. The prices of things generally have risen about one-third over what they were before the war. The missionaries feel this in their household expenses. The evangelists feel it; their salaries do not go as far as they used to. The students feel it. And the Sendai church feels it, in view of its proposed new church building. The cost of building has become especially high. Also, another church that had intended to put up a new building has postponed the project for the present. It may become necessary to raise the salary of our evangelists.

EARLY in February the Tohoku Gakuin went off for a day on what might in England be called a "historical pilgrimage." Though the roads were muddy, most of the students and teachers tied on straw sandals and tramped a distance of about five miles to the ruins of one of the most ancient castles in Japan. No traces of the buildings or walls are left, though the extent of the outer and inner defenses is still easily seen. The place is exceedingly well fortified naturally and the outlook over the surrounding country is magnificent. The students indulged in a sham fight on the heights.

RECENTLY, while Brother Oshikawa was in Tokyo he called on Marquis Ito, the Prime Minister, in the interest of the Educational Society of which he is the president. The Prime Minister received him kindly, and the two men spent about four hours together in earnest conversation. Much that the Prime Minister said must not get into print. He is the object of many and virulent attacks and slanders even so. But Brother Oshikawa came away having heard much to make him, and all who long for the Christianization of Japan, thankful Christianity has strong friends among those highest in authority in Japan.

THE way has finally opened for the distribution of the Scriptures in the Sendai military hospitals. Through the perseverance of Mrs. Moore permission was at last granted, and within a few days the gospel of Luke

had been distributed among all of the three thousand sick soldiers now in the hospitals. Mrs. Moore, assisted by other missionaries, personally handed the books to all the soldiers. Besides granting this permission, leave was also given to Dr. Moore to give a magic lantern exhibition in the main hospital, and he was specially asked by the manager to speak freely and fully about religion in giving the explanations of the views.

SOME time ago the small company of believers now at Kakuda decided to have a better preaching place. They at once set to work to raise money, and raised, as they thought, enough. But after a place had been rented and fitted up, it was found that the expenses overran the estimate. The Mission was then appealed to, and the latter, seeing that the believers had done well themselves, gave them some help. On the 29th the place was formally opened. Several of the missionaries and Mr. Saiki of the girls' school were present. Many people—some of the best in the town —attended. The new place of worship is a very humble one indeed, yet it is a great improvement on the former place, and it is a real Church home, and what is more it satisfies the modest ambitions of the handful of God's people in the place. The evangelist, who is one of our graduates, is doing a godly work. Two years ago a lecture meeting was held at the place, only five or six persons attended. At the recent meeting over two hundred attended and listened attentively for over three hours.

NOTES FURNISHED BY REV. H. K. MILLER.

THE announcement has been made of a new English magazine to be issued by the publishers of the *Kokumin no Tomo* ("Nation's Friend"). It is the object of the promoters of this enterprise to introduce Japanese religious thought, literature, art and politics to English readers.

AT a place called Kudan in Tokyo there is a celebrated Shinto temple, known as *Yasukuni*. Here on December 15–19, 1895, religious festival was held for the repose of the souls of soldiers who lost their lives during the late war with China. The names of about 1,500 patriots inscribed upon a tablet or tablets were exposed to view, and the Emperor is said to have made a reverent obeisance before them.

IT is related by a certain Japanese Christian that when he was baptized, he was asked, among other questions, the following: "Now that you profess faith in Christ, are you resolved to cling to Him, even though the law (which prohibits Christianity) threatens you with death?"

REPAIRS are being made to the celebrated temples and their grounds at Nikko, the estimated expenses footing up to 830,000 yen. Heathenism has not died out yet in Japan by any means.

SEVERAL foreign missionaries give instruction in English to the students, some 100 in number, of the night school conducted under the auspices of the Tokyo Young Men's Christian Association.

THERE are signs of increasing interest in the education of girls and women in Japan. New girls' schools are reported as having been established, and associations for promoting female education organized.

WORK AMONG THE AINUS IN THE HOKKAIDO.

FROM a published statement recently made, it appears that the mission work among the Ainus of the Hokkaido is a signal success. Besides the foreign missionary, the Rev. Mr. Batchelor, there are employed three Japanese evangelists and three native workers. The number of places where work is being done is twenty-seven, mostly in the eastern part of the island. Four churches have been built in the last few years. The whole number of believers foots up to 600, and there are at present ninety seekers, or catechumens. There is also a hospital in connection with this prosperous Mission, located at Sapporo. The whole number of inmates during the year was ninety, and, at the close of last year, some twenty-two. A sum amounting to 425 *yen* was spent for this hospital work.—J. P. M.

A GOOD DAY'S WORK.

IN the town of Watari there lives one earnest believer. Formerly he was one of the worst among the wicked. But he went to Hokkaido, and a few years ago came back a converted man. Though he is surrounded by those who scoff at Christianity or hate it, he seems never to waver in his simple-hearted faith.

Last Saturday I was called to Watari to baptize two converts. Upon inquiry I found that the converts were the wife and father of the man above referred to. That evening he brought the wife of his bosom and his father, a man of fifty years of age and a substantial member of the community, to receive the holy sacrament of baptism. But it was not our privilege to have a quiet service, such as would have been appropriate to so sacred an occasion. A disturber came in, a former Buddhist priest, but now a theatrical performer. He was just sufficiently intoxicated to be utterly unmanageable by reason. From the very start he talked loudly, scoffed and tantalized. The believer mentioned tried all sorts of devices to hush him up; but it was of no avail. When the evangelist in charge began to preach, his voice was drowned by the blasphemous clamor. Suddenly, however, a voice from behind startled the fellow; it was the, to us, welcome voice of a policeman, who, after some wrangling, took the disturber to the police station. Then we breathed freely and thought we had peace. But a few minutes after I had begun to preach, in came the fellow again. He sat down right in front of me, and at once began to annoy and hinder me. Without cessation he mocked and ridiculed and insulted. Thinking that there was no use of going on, I stopped, while others endeavored to quiet him. They apparently succeeded, and I was asked to go on. But when I began he began; when I stopped he stopped. Then I raised my voice, so as to make myself heard above his noise. But he gradually got louder too. Finally the patience of a good man gave out, and the believer mentioned seized the disturber from behind, pushed open the sliding door, half carried and half pushed the fellow out and down over the veranda. Then seizing him, he dragged him to the police station again, where he evidently got more than a reprimand this time, for he troubled us no more.

The believer came back with a torn sleeve and a bruised knee, but with the clear consciousness of an act of righteous indignation, and then he knelt alongside of his wife and his father as they received the solemn rite of baptism. It was a good day's work. His wife shows the beginnings of consumption, and the younger one of his children is sick; but he regards these things as God's way of trying his faith, and takes comfort, believing that "the trial of his faith is more precious than of gold which perisheth."

D. B. SCHNEDER.

WORK IN THE MILITARY HOSPITALS AT SENDAI.

DEAR FRIENDS AT HOME:

More than a year ago a Japanese friend obtained permission for me to go amongst the sick soldiers of the Sendai garrison. This was a delightful surprise, as I was not expecting so liberal a grant, but there were so many restrictions put upon my movements that it sometimes seemed well nigh useless to try to do them any special good, spiritually or physically. We were allowed to go through the wards, but always with a guide—*annai hito*—and but little opportunity was given, either to me or to my helper, to speak with the men. Books could be given them to read, but only of a certain kind, for instance, the Life of Lincoln, and direct Christian literature of *all* kinds was prohibited. In the eye ward were men who had scarcely any diversion, and a request was made asking that the baby organ be allowed there. Most of the Japanese people are fond of music, and we thought playing and singing would be a treat to these men, but even this was forbidden. At times I was almost dicouraged, and, had it not been for the kind encouragement of one or two of the members of the Mission, might have been tempted to give up for a time at least, but, as it was, we kept on working, waiting for the tide to turn and hoping for brighter days to come. On going to a private room on a Sunday afternoon, a dying man, who had been to Hiroshima and had heard singing there, begged me to sing for him. He plead almost like a child and it was hard not to be allowed to do so simple a thing, but the head doctor said "no" when asked if I could sing in that room. By a cheery word now and then, and by brightening his room with flowers, we tried to show the dying man that we sympathized with him, and I think he understood that we were not indifferent to his sufferings, for on the last day that we went to his room he smiled and directed my attention to a little flowering plum tree which had, on a previous visit, been placed by the side of his bed, and which was then in bloom. Soon after this, we went again to the hospital and asked for him. The nurse said, "he is dead;" and could it be done over again, I don't know but that I should risk all consequences and sing to that dying soul, struggling between life and death and grasping in the darkness seemingly, with no one to help and to cheer. Whether he had any hope, whatever, of a future life I do not know, as an opportunity to speak freely with him did not present itself, and besides, he was very weak and talking seemed to be rather difficult.

Shortly before the holidays it occurred to me that a New Year's treat

would cheer the sick soldiers and would enable those in authority to see that we really wanted to cheer the men in their weary confinement, so the subject was mentioned to a number of friends and the result was, that the missionaries and some of the prominent Japanese families of Sendai became sufficiently interested in the movement to contribute money and oranges for this purpose. The Governor's wife, bankers, business men, and teachers of the Koto Chu Gakko (Government College of Sendai) sent supplies and money ; and, as there were between two and three thousand men a large number of oranges and quite a little sum of money was needed.

We were allowed to distribute the dainties personally, and commencing on the afternoon of the 3d of January, we worked for five half days, resting on Sunday. Six or eight missionaries and a few Japanese friends went each afternoon to the ward where the distribution was to be made, and by some taking out the biscuit and cakes and laying them on sheets of soft Japanese paper, and others carrying them to the bedsides of the sick, the work was done quickly and with but little confusion. Most of the men who were able to sit up held out their hands like glad children for the gift of cake, and many took the oranges in the same way. Three light biscuit —a sort of cracker—two small sugar cakes and three oranges were given to each man. It was such happy work, and, although our bodies were weary, our hearts were glad. Surely it is more blessed to give even than to receive.

Some time after this the doctor in authority granted us the liberty of giving to the men a small tract containing Scripture passages on the love of God, and a letter was at once sent to Yokohama for three thousand copies. At the same time we requested that a similar number of copies of the Scriptures be sent with the hope that these also would soon be permitted. *The Scriptures came, but not the tracts.* What to do I scarcely knew, but, after thinking the matter over, concluded to take a supply of these to the main building and ask for permission to give them instead of the tracts. After some explanations, and a little talk about the mistake, *the Scriptures were allowed to go in*, and you can imagine with what a joyous heart I put those little books into the hands of the sick soldiers. A couple of days later a number of us banded together and gave copies of the same to the men in the large temporary buildings. After the distribution, the head doctor of the largest division requested that we give or loan the soldiers reading matter of various kinds, telling us how weary the men became of their monotonous life and how glad they are to get new books. There are quite a number of suitable kinds of tracts and books to be had, but the trouble is a lack of funds. Who will help in this work? The Scriptures are free, but most of the other suitable books are not to be had unless we pay for them, and the treasury is almost empty. Mr. Shimanuki, a former student of the Tohoku Gakuin, has printed a little work on patriotism and Christianity, which is quite popular, and I've ordered all of the copies he had on hand, trusting that the money to pay for them will be forthcoming. Could you but see these men, some with both legs taken off close to the knee, some with fingers gone, some with but one eye left, and others with scarred faces and bodies, where the cruel powder or balls

had burned and pierced the tender flesh, you would want to do something for them, I know. The Empress of Japan is giving wooden legs to those who have lost their flesh and blood ones, and glass eyes to those who have lost their seeing ones.

Some time ago while passing through one of the wards, I noticed a man making a queer looking sort of sock, and discovered that he was trying to make something warm to put on the stubbs of his poor legs. Many of the men in the convalescent wards knit socks, mittens, and wristers, or braid material for garments. They cannot read all of the time and this gives them something useful to do and the articles made can be of service to them when they get out of the hospital. How I long for a quantity of bright, strong stocking wool to distribute amongst them. Many of these men are not of a literary turn of mind, and time must drag very slowly for those who cannot, or do not care to read much, and anything useful and innocent will keep their minds from dwelling on evil things. We are trying to secure puzzles, interesting pictures, etc., for them, but our stock is limited here. The doors are opening wider and wider, and now is the time to help these men. The opportunity may never occur again. Stereopticon talks are now permitted and missionaries of other denominations are availing themselves of this privilege, and are giving talks to the men in the various buildings. On Monday and Tuesday evenings of this week Mr. Moore used his stereopticon at this main building, and *the little organ* also. It was a great pleasure to play and sing Christian hymns in those rooms after the long waiting. Could some of the friends at home have taken a peep into the rooms, what a novel sight it would have been for them. In the main, which is the permanent building, iron beds are used, in the large temporary buildings, beds made of white pine wood, and in the temples thick "futons," or comforts are spread on the "tatami"—mats.

On Monday evening a long ward in one wing of the main building was used for the stereopticon talk, and on Tuesday evening a similar room in the opposite wing. The iron beds were rolled close together, side by side, and comforts spread on the floor for the men who were brought in from other wards. Some of these men were able to walk alone, but some had to be helped into the room. One man who was placed on a "futon" near where I sat was carried on the back of an attendant, another rested his hands on the shoulder of some one else and hobbled as best he could, and so on. Of course, all of the men who were permitted to be present were able to sit up, either in their beds or on the comforts spread upon the floor. The talk, which lasted only about an hour, was given during the early part of the evening, so that the men could be at rest by nine o'clock or before. The organ was placed in a corner of the room, a little back of the canvass, and a lamp with a metal side-shade threw a fair light on the keys and notes. On the first evening Mr. Moore, not knowing just what pictures would be best for the place, put various kinds on the canvass, commencing with those of the Emperor and Empress, with an organ accompaniment of the national air, "*Kimi ga yo*," and what was his surprise and delight when, at the close of the meeting the doctor in charge

said, "Give the men more scripture views to-morrow evening, they will do them good." Accordingly on the following evening his main subject was the Prodigal Son, and at the close of the meeting he used views illustrating the hymn "Rock of Ages," with the organ accompaniment and the singing of the words in Japanese. The men seemed to enjoy it very much and we heard "*omoshoi*"—interesting, "*arigato*"—thanks, and even "*banzai*" the Japanese for hurrah, at the close of the evenings. It was truly a joyous time, but the last occurrence seems to me to be the most wonderful of all.

On the outskirts of Sendai are a number of Buddhist temples and in some of them sick soldiers are quartered. Permission was granted us to give these men also copies of the Scriptures and tracts, and yesterday morning my helper went to headquarters to ask if we could not take the little organ along with us, and play and sing. To our delight, our request was granted, and we sang hymn after hymn within the walls of those old Buddhist temples. Not only were we tolerated by the military men in charge, but, on reaching the third temple, the escort gave us to understand that even more hymns than we thought it wise to sing, would be acceptable, so we sang on and enjoyed the privilege probably about as much as the soldiers enjoyed the treat. My helper suggested that we have "*Kimi ga yo*" also, and it seemed to inspire a young soldier sitting near the organ, for he sang it with a most hearty good will for a sick man, and as we were about to go on to the next building, he walked toward us and quietly, but without any seeming hesitation, in the presence of the soldiers and attendants, said that he was a Christian. On making a few inquiries we found that he is a member of the Itchi Kyokwai, or as it is now known, the Nihon Kerisuto Kyokwai, or Church of Christ in Japan—the body to which we belong. He was brought up from the south, had neither hymn book nor Bible with him, and he asked that we please send him a copy of each. So great seemed to be his desire for these books that when we came out of another temple, he was waiting outside to hand us a slip of paper with his name written on it, and to beg us not to forget his request. To-day a messenger has gone to the temple with the longed-for treasure.

What a wonderful experience it all has been, and what a blessed change from scarcely thirty years ago, when for three unprotected women, Mrs. Noss, my helper and myself, to go into Buddhist temples and sing Christian hymns would surely have been at the risk of life. But we went fearlessly from temple to temple, going through quaint old grave yards and in the midst of soldiers of a non-Christian country with not a thought of danger and with our hearts filled with joy, rather than with fear. It all seems almost like a miracle and the opening up of these doors to the entrance of Christianity is teaching us lessons of faith and trust not soon to be forgotten. I might add that the cabinet stereoscope, which was so kindly given me for use in the work is now at the Military Hospital, and I doubt not gives pleasure to those who look at its beautiful views. Again thanks to the donor.

Sincerely,

Sendai, Japan, February, 1896. ANNA M. MOORE.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to

REBECCA HAMILTON SHIVELY,
252 S. Main St., Chambersburg, Pa,

"FREELY YE HAVE RECEIVED. . . .!"

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly, carelessly give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy heart ever glowing,
Not a pale bud from the June roses blowing.
Give as He gave thee, who gave thee to live.

Pour out thy love like the rush of a river,
Wasting its waters forever and ever,
Through the burnt sand that rewards not the giver;
Silent or songful, thou nearest the sea.
Scatter thy life as the summer showers pouring!
What if no bird through the pearl-rain is soaring?
What if no blossom looks upward adoring?
Look to the Life that was lavished for thee!

Give though thy heart may be wasted and weary,
Laid on an altar all ashen and dreary;
Though from its pulses a faint *miserere*
Beats to thy soul the sad presage of fate.
Bind it with cords of unshrinking devotion;
Smile at the song of its restless emotion;
'Tis the stern hymn of eternity's ocean;
Hear! and in silence thy future await.

—*Rose Terry Cooke.*

GIVING A PART OF WORSHIP.

IN the Jewish temple worship, to give was recognized as a duty incumbent on all; and the turtle-dove or young pigeon offered by the poor was as acceptable as the costly sacrifice of the "bullock and lamb without blemish," made by the wealthy. Gifts rich and rare, of "heart and hand, were brought for the service of the Lord's house."

Moses enforced and expanded this idea of sacrifice and offerings; and when the Christian Church was established it grew with new vigor. Giving became an important part of worship. Alms and prayers were linked together, and the Church grew rapidly in those days. The disciple band

was a great missionary society. All were active, few were rich; yet the Lord's treasury was never empty, and the Church was foremost in every act of benevolence.

I think that here we have the important lesson of systematic offerings, the setting aside at a stated time of a portion of our substance for the Lord's work in spreading the Gospel in all lands, among those who are lying in heathen darkness. It is this same spirit of pure self-sacrificing love in the early Christians, manifesting itself in good deeds, which should animate us who have received so much of God's great goodness, and who should cheerfully and freely give as we have received for the upbuilding of His kingdom in this world. And it is this spirit which we should cultivate in the minds and hearts of our children, both in the home and in the Sunday-school.

Glancing backward over the ways we have come, may our past shortcomings incite us to higher aims and greater deeds for the honor and glory of His excellent name. S. A. R.

GIVING MONEY TO THE LORD.

GIVING money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental, it is put in the forefront of our religious duties.—*Dr. T. L. Cuyler.*

RIGHT HABITS OF GIVING.

A MAN cannot be trusted to do right in any particular till he can do right easily, that is to say, until it has become his habit to do right. Giving cannot be left to impulse any more than spelling can be left to impulse. We have seen what might be called impulsive spellers, and they make just the same work with orthography that impulse giving makes with charity. Nor is the purpose subserved by putting into the child's hands as a gratuity the money that he is expected to bestow as a beneficence. Merely letting money go through his hands will not make him become charitable any more than letting water slip through a lead pipe will make the lead fertile. The act that is going to strengthen the little boy-giver or the little girl-giver in the direction of a matured, generous disposition must be an act in which the actor feels that he is parting with something that is his own, not something which he is merely handling in the capacity of agent.—*Ladies' Home Journal.*

THE *MISSION BAND HELPER* AGAIN.

MOTHERS, teachers, leaders of Mission bands, all should be interested in the result of this beautiful little experiment. For it must be borne in mind that the *Helper* is not a monthly with a ready-made subscription list, equipped to make its own way in the world, but literally an *ex-*

periment, tried through the wise liberality of the women of the Eastern Synod, but dependent for its success upon the wise reception given it by friends of the cause of Christ's Kingdom throughout our Church. A good missionary paper in the hands of every child in the Reformed Church in the United States would mean a rapidly growing generation of workers for the spread of the Gospel. Many, we are glad to believe, are welcoming the pretty, modest little sheet and doing their best to insure its permanence. Already, by the end of February, over a thousand copies of the March issue had been ordered, and people were writing to the earnest women of the committee, "It is a good paper," "Just what we need," etc. If others are disposed to encourage it in its noble purpose, let them remember that *now* is the only convenient time. The May number is the last for which provision has been made; the experiment will have been completed, and the amount of encouragement received will have determined whether our children are to receive the monthly visits of this silent but potent teacher, or not. Any required number of copies of the *Helper* may be obtained, at the rate of one cent per copy, by addressing Miss Eleanor Ebbert, Catasauqua, Pa.

W. M. S. OF WYOMING CLASSIS.

THE ninth Annual Convention of the W. M. S. of Wyoming Classis was held in the Union Church, Orangeville, Columbia county, Pa., Rev. A. Houtz, pastor, March 11–12, 1896. There were present four officers and twenty-seven delegates, representing nine societies, and three congregations where no societies exist. It was again decided to renew our pledge of $225 to the work of the Eastern Synod; and we were urged to make this pledge our first consideration, after which we will concentrate our energies and funds toward completing our church building fund, the deficit of which is $100. The *Woman's Journal* was again commended to our women, and ladies representing were appointed as canvassing agents in their respective congregations. The Recording Secretary was instructed to request pastors having no societies to appoint ladies in their congregations to take subscriptions for the *Journal*. Mrs. T. I. Fowler, of Hazelton, Pa., and Miss Sallie Leidy, Milton, were appointed to organize Woman's Missionary Societies and Mission Bands in their end of the Classis.

The Recording Secretary's report showed, as far as reported, eight Congregational Societies, five Woman's Societies, two Woman's Branch Societies, which gather funds through the envelope system, six other societies doing work in their own congregations, and two Mission Bands.

The business sessions were interspersed with music by a lady quartette of Orangeville, solos by Miss Faust, of Watsontown, and an excellent paper on "Woman's Mission," by Mrs. Mattie Balliet, of Milton, Pa.

The public meeting on Wednesday evening was a success, notwithstanding the inclement weather and the failure to be with us of Miss Yoshida, owing to ill health.

The paper of the President, on "Negative Responsibility," was pronounced a "gem." Miss Hattie Lamm, of Milton, rendered two solos, and Miss Bertha Wagner, of Paradise, a recitation, "The Church Choir." The lady quartette rendered several fine selections, while Rev. C. H. Brandt rounded up the evening by a stirring address on "Foreign Missions, a Part of a Christian's Duty."

The officers elected are:

President—Miss Amanda Share, Danville, Pa.
Vice Presidents—Wives of all Pastors in Wyoming Classis.
Recording Secretary—Mrs. Anna McHenry, Stillwater, Pa.
Corresponding Secretary—Miss Mary Houtz, Orangeville, Pa.
Treasurer—Miss Anna E. Williams, Danville, Pa.
Delegates to W. M. S. of Eastern Synod—Primariæ, Miss Share, Miss *Secundæ*, Miss Faust, Miss Williams.

Place of Next Meeting—Danville, Pa.

The substance of the convention is embodied in the resolutions adopted:

1. That inasmuch as without the help of God we can do nothing, we recognize His power in all our undertakings, and humbly thank Him for what He has enabled us to do for the cause of Missions during the past year. That we will continue to look to Christ, our leader, for more grace and strength to do His work, remembering His promise, "Ask and it shall be given you."

2. We recognize the necessity of larger and more liberal giving for the needs of the growing work and would recommend systematic giving to Woman's work, in connection with other contributions of the Church.

3. We urge the organization of woman's missionary societies and mission bands in all the congregations.

4. That all possible effort be made to increase the circulation of our *Woman's Journal*, MISSIONARY GUARDIAN and all literature pertaining to mission band work.

5. That we use our influence against the sale and use of intoxicating liquors.

6. That our prayers be offered for the relief of the Armenian Christians.

7. That our thanks be tendered to the members and friends of the Union Church for their entertainment.

Notwithstanding the stringency of the times, we were permitted to meet all our obligations, although we were disappointed in that we were not able to complete our Church Building Fund. Would that every woman in Wyoming Classis would feel disposed to have a share in this good work. Let our earnest prayers and efforts be to this end.

MARY HOUTZ,
Corresponding Secretary.

"THE final work of this religion * * * will not be accomplished till a perfect society * * * is *universal* on the earth, under the sovereign rule of Him who chose the poor for His friends, who honored woman, * * * and set the unfading celestial aureole on the head of the child."—*R. S. Storrs.*

Boys' and Girls' Corner.

A WORD WITH THE CATECHUMENS.

HERE is something that concerns you, dear young friends, from a "Statement" sent out for us all to read, by our Superintendent of Home Missions, for the Eastern and Potomac Synods:

"The Catechumens' Church-building Fund. Begun in 1893. Amount paid, $111.39. Loaned as follows: $42.30 to Scranton, Pa., July, 1893, and $68.79 to Steelton, Pa., May, 1895." Only a little over a hundred dollars given by all the catechumens in two Synods, during three years. I am sure, if our Reformed boys and girls would think what a privilege it is to have part in a fund that will go on helping to build churches while their heads are whitening with age, and long after they shall have gone where there is no need for a temple to worship God in, this fund would soon be completed. Only $388.61 needed for that purpose; if every one of our catechumens over whose head the confirmation blessing will be spoken this Easter-tide, would add a thank-offering, though but a small one, the fruit of some precious act of self-denial—why, then, I think the next edition of the statement would read, "completed in 1896." Think of it! It is a little like planting a fruit-tree on your birthday. Now, my boy, or girl—you who read these words—cannot you persuade the other members of your catechetical class to join with you in an offering to this fund? If you cannot, still send your own contribution, though it be small; this is one of the investments in which a little money goes a long way.

A BIRTHDAY CELEBRATION.

A Pleasant Hour with the "Fidelity."

ON Saturday afternoon, February 22, there was a gathering in the parsonage parlor that filled it to overflowing. It was the day for the opening of the Birthday Box, and the girls of the "Fidelity Band," with their friends, were present in a smiling crowd. Each little member had, during the month of her birth, put into this box a cent for each year of her life, and mothers and fathers, sisters, brothers, relatives and friends had also commemorated their anniversaries in the same way; so that, on this day, the box had a weight pleasing to test. At 3 o'clock the short program was begun by the singing of a hymn by two little maidens of six; they were accompanied on the piano by another member, aged eleven. This ("Hymns and Carols" No. 198) is what they sang:

"Two little feet to walk the way to heaven,
Two little hands, for loving labor given.

"Two little eyes to read God's holy word,
Two little lips to praise the blessed Lord.

"One deathless soul, beaming with love and light—
So shall we live always in Jesus' sight. *Amen.*"

Then another girl read the charming little story of "Nellie's Gift," from the *Mission Band Helper;* at the same time the pastor, in another room, was counting the contents of the box. Then the leader of the Band read the list of contributors to the box, after which the pastor announced that the birthday pennies amounted to $15.25, and that was a pleasant surprise. One of the little members then read a rhyming history of the box; here are a few stanzas:

"Twenty little workers in the service of the King,
Forty little hands a thank-offering bring;
Pennies and voices, hearts and hands,
Loving service for distant lands.

"At our meetings, there we learned
How the pennies were cheerfully earned;
An extra task, some little need,
Self-denial, a helpful deed.

"Running errands, amusing babies,
Washing dishes for the ladies;
Gathering 'greens' in the glad spring-time
Gave to one a half o' dime.

"Twenty little workers in the service of the King,
Our offering now to Him we bring;
'God gives us all some small, sweet way
To set the world rejoicing.'"

The pastor's wife then proposed that the Doxology should be sung—"Praise God, from whom all blessings flow"—in which everyone joined most heartily. After this the friends present, all invited guests of the Band, were summoned to the dining-room, where the small hostesses served them with cocoa, in dainty cups, and delicate wafers. Friends seemed loth to part, and lingered in little groups, conversing; but one by one they dropped away, and the happy "Birthday Hour" was over.

This band, in its "small, sweet ways," has made about $38 for the Mission cause during the past year. ELIZABETH.

"THERE can absolutely be no compromise between light and darkness—between the candidate for heaven and the spirit and fashion of this world."—*A. A. Hodge.*

"ALL the world's amelioration has come from entering more deeply into the heart of Christ."—*F. W. Farrar.*

"The word discouragement is not in the dictionary of the kingdom of heaven. Never let yourself use the word if you have God's work to do."—*Melinda Rankin.*

THE heart grows rich in giving; all its wealth is living grain;
Seeds which mildew in the garner, scattered, fill with gold the plain.
—*Charles.*

"'BEAR ye one another's burdens' will soon bring us to the end of our strength, unless we are daily proving, 'Cast *thy* burden on the Lord, and He will sustain thee.'"—*Mrs. Charles.*

THE GUARDIAN,
1850-1890.

REFORMED MISSIONARY HERALD,
1881-1890.

THE MISSIONARY GUARDIAN.

VOL. VI. MAY, 1896. No. 5.

THE MISSIONARY GUARDIAN has its claims upon the friends of missions. It is for them to encourage the publication of an organ of the Boards by making efforts to increase its circulation. Do they do it? Every reader can answer this question.

DRAWING ALL MEN UNTO HIM.

AFTER the request of many Greeks that they might see Jesus had been brought to Him by Philip and Andrew, He exclaimed, "And I, if I be lifted up from the earth, will draw all men unto me." The prophecy has been continuously fulfilled for eighteen centuries, until thousands and millions have been drawn unto Him. There is probably no more marvelous fact in all history; and the marvel is repeated before our eyes every day, in every congregation and in every mission station.

It is interesting to note how His attractive power draws men; for He Himself was not only lifted up on the cross, but He was also lifted up on high, where He is no more visibly present among men. Yet He draws men with an attractive power stronger than anything else known among men. We may illustrate it by the way in which a magnet draws iron filings to itself. If passed over a heap of such filings it attracts the entire mass, so that a vast multitude of separate particles hangs suspended from it, as if they were a solid mass. How does the magnet draw, especially those particles with which it does not come into immediate contact? It changes every piece which it touches into a new magnet, so that each particle becomes itself an attractive power; and because each particle becomes thus a power drawing others, the whole mass is attracted, even to the farthest particle, just as if they constituted a solid mass.

In a somewhat similar way does Christ attract men. His life had touched a number of other lives, before He was lifted up. By the magic power of that touch, these were transformed into the image of His love; and being found in His image, they began to draw others. And so the process has been going on through all the centuries since then; and so it goes on to-day. By His spirit, he transforms every one who comes to Him, making him an attractive power, and sending him forth into the world to draw others.

This is the way in which our churches are built up, and in which missions are established in heathen lands. Through the living ministry of His people at home, and through the active efforts of His missionaries abroad the work goes steadily on. And for this reason the living ministry and the living missionary are necessary factors in His drawing of men.

The thought has a practical bearing on all our missionary efforts. We pray, "Thy kingdom come;" and are anxiously waiting for the day, when the glorious prophecy shall be completely realized. Are we not ourselves hindering its fulfilment? Are we allowing ourselves to be transformed into His image, so as to become attractive powers for Him? Are we using our influence to draw others to the extent that we might? One of two things each of us must be: We must be either attractive powers for Him, or we will be, like a non-conductor between the magnet and the iron filings, a hindrance, keeping men from Him. Reader, which is it in your case? S.

HOW TO TRAIN CHILDREN TO WORK FOR MISSIONS.

RECENTLY we received a letter from a pastor in our Church containing a remittance for Foreign Missions. He says: "I cannot feel satisfied until I have informed you how this small sum ($7.00) was raised. Last spring I gave each of the pupils in our Sunday-school, that would take them, fifty grains of corn to plant, telling them that whatever they could raise from those fifty grains during the summer, I would buy in the fall, and give the money to the cause of missions. On the Sunday when this offering was brought to the church, the corn which was shelled and in sacks, was placed inside the chancel railing. I also preached to the children on that same day."

That pastor is teaching his Sunday-school scholars not only lessons in Christian benevolence, but also how to work for the Lord's cause. How many of our pastors are acting as wisely and as dutifully? How many might do so, if they would properly bethink themselves? There are acres of our country congregations, where a free Christian benevolence is a lesson yet to be learned, and where adults are unapt scholars, where some such plan would interest the opening minds and enlist the efforts of the children, and thus train them to work and contribute to the cause of Christ. A parallel case to the above comes to our mind. Some time since another pastor sent us a remittance for the One Cent Fund, contributed by a seven or eight-year-old boy, who became interested in the cause of rescuing heathen souls; who, with the approbation of his parents saved for a specified time the eggs of some pet hens, and disposing of them, secured the amount sent to us. The raising of the sum for missions filled the little fellow with delight. That lesson will not be lost upon that child. Then again, there is the case of Rev. P. Barringee's charge in North Carolina. Each year patches of cotton, or corn, or vegetables are raised for missions, and on the occasion of Harvest Home the products are sold, realizing a handsome sum.

Methods of raising money for the Lord's cause are sometimes employed which may justly be regarded as of questionable propriety. But

those above referred to cannot be so accounted. These serve to teach children to work for the Lord, to earn money by the labor of their hands, or by saving and economizing that they may by their own acts acquire the gifts they lay upon the holy altar.

We desire to commend this method to the favorable consideration of our Pastors and Sunday-school Superintendents and teachers, especially of our country charges. Give each of the boys fifty grains of corn to plant and cultivate for an offering for missions; ask the mother of the girls to give each one "a missionary hen," that the eggs and brood of chickens may be devoted to the same holy cause. It will interest them and teach them Christian benevolence, and when the offerings are brought together, and their value ascertained, there will be a band of delighted children.

We think our Sunday-school Board should give its attention to the introduction of some system in the matter of Sunday-school contribution to benevolent objects. There ought to be a column in our statistical reports for this purpose. We frequently see a statement of how much has been contributed by the Sunday-schools of a given Church to missions, or to some other branch of Church work, in a year. It would be impossible to make out such a statement for our Church. We have no system, and the gifts of the Sunday-school are included and so lost sight of in the gross contributions of the congregations. Let each pastor report how much has been contributed by the congregation, and how much by the Sunday-school.

THE DEBTS OF THE MISSIONARY BOARDS.

IT is a well-known fact that the largest Missionary Boards in this country have been so heavily in debt that they were compelled to reduce their appropriations to an extent that was sadly damaging to the work in some sections of their fields. We are rejoiced in being enabled to say that by *special efforts* in their respective churches these oppressive burdens are for the most part removed, and a brighter day is dawning for them. But the question naturally presents itself: What was the cause of the late widespread financial embarrassment of the Boards, both Home and Foreign? Was it because of an injudicious advance and extension of their work? We answer, No. At the time the onward movements were inaugurated, there was seemingly a sufficiency of resource within sight. And had their receipts continued as bountiful as they then were, no deficiency would have occurred. The trouble was, there was a widespread and heavy falling-off in the contributions of the several Churches. This was caused, not by any dissatisfaction with the advance steps taken by the Boards, nor because of any growing indifference to the cause of missions. The adverse criticisms which have abounded in the recent past, have not been the cause of the difficulties; they have rather been the attempts of an unfriendly spirit to account for them. Had not the embarrassments of the Boards occurred, we would have heard but little of these adverse strictures.

We are persuaded that the primary and continued cause of the falling-off of contributions to the cause of missions is the general and long con-

tinued derangement in business and financial affairs. No one needs be told how great this now is, and has been for the last year or two. Business is depressed, profits will be well nigh wiped out, wages reduced, labor thrown out of employment, and a general feeling of uncertainty and want of confidence, which has driven capital into seclusion. How has this state of things come about? We are not ambitious to assume the role of a third-rate soldier who can learnedly criticise an unsuccessful campaign, which, had he been in command, would have been doubly disastrous. We make no pretentions in this regard. It is enough for our present purpose to know that this state of things actually exists, and the cause of missions is seriously damaged by it. What concerns us most is to know how the present emergency is to be met and dealt with.

We take it that this is one of the periodical waves of commercial depression with which we have become familiar, and that in due time it will be succeeded by the return of prosperity. Meanwhile if evil consequences are not to be entailed upon our missionary work, special exertions and effort are necessary to tide it over to a solid footing of prosperity. This can be effected only by the exercise of a larger spirit of self-denial. In emergencies, extra effort is a necessity. The receipts for our foreign work for the last few months have been falling off to a serious extent, and a deficit is foretokened if the shortage continues. We therefore solicit prompt and enlarged contributions from the friends of our work. We anticipate that with the return of prosperity our wants will be fully met.

C.

BUSINESS IN THE CHURCH.

IF there is *any* subject that needs to be taught in this day and generation, it is system in the financial affairs of the Church. In secular business we have system. How would we get along without it? What would be the result if we should have a place for nothing, and nothing in its place; a given time for nothing, and nothing done in its time? Should a merchant or a banker, or a man in any kind of business attend to it as some of them attend to the work of the Lord, disaster and bankruptcy would soon close up the scene.

"The Master is gone, not that we might stand and gaze after Him, but that we might turn to our work with doubled interest because He has gone. It is His absence that intensifies our interest in the present world."—*H.* S. *Holland.*

"He who would follow Christ must not only follow Him on the path of self-denial and labor, but must follow Him also in the strength of *enthusiasm*, must be baptized with the Holy Ghost and with fire."—*F. W. Farrar.*

"AND ye shall be witnesses unto Me, both in all Jerusalem"—*City Missions;* "and in all Judea and Samaria"—*Home Missions;* "and unto the uttermost parts of the earth."—*Foreign Missions.—Foreign Missionary.*

Home Missions.

Edited by REV. D. S. FOUSE, D. D., Superintendent of Board of Missions of General Synod.

ANNUAL MEETING OF THE BOARD.

THE Board of Home Missions convened in annual sessions, in the First Reformed Church, Greensburg, Pa. Dr. Diffenbacher and his good people provided for the members of the Board, for which they have the hearty thanks of the Board. The sessions opened with an address by Rev. J. H. Sechler, D. D., of Philadelphia, Pa. The address was an able one, on the "Importance of the Home Mission Work."

The roll was called and the following were found present: Rev. J. A. Peters, D. D., T. J. Barkley, D. D., J. J. Leberman, D. D., S. B. Yockey, D. D., E. R. Eschbach, D. D., C. F. Kriete, J. H. Sechler, D. D., and Elders C. M. Boush and J. T. Reber. The three Superintendents were also present. Quite a number of the brethren of Westmoreland and Allegheny Classes were present at the different sessions.

The unfinished business was taken up and disposed of first. Among the other items coming up under this heading was the Triennial Report of the Board to the General Synod, prepared by President Peters. It was favorably considered, and will be presented to the General Synod at its meeting in Dayton. It is a lengthy, but very succinct document, setting forth the work of the Board during the triennial term, and making some wise and necessary recommendations for the future. It was felt that we had come to a point in our mission work when something a little out of the ordinary must be done for the extension of the Church.

To this end the Board overtures the General Synod that the sum of $100,000 be provided in any way it may seem best, for the Church extension work. This is made absolutely necessary in order that the Church may do the city work that is required in the present condition of our country.

Then, too, it has been felt that we must have a more general diffusion of missionary intelligence among our people. If it is necessary to circulate free literature to accomplish this, then let it be done. To this end the Board overtures the General Synod to establish a missionary paper at a nominal subscription price, to go into our Sunday-schools, Endeavor Societies and Missionary Societies, so that our people may become thoroughly acquainted with the needs of the Church. It is to be hoped that this movement will materialize and become a great help in the work of the Church.

There has been a little controversy between the Westmoreland and Allegheny Classes about New Kensington mission. This little storm was finally settled by the Westmoreland Classis ceding the territory of that mission to Allegheny Classis upon the condition that the latter Classis aids the mission to the extent of $2,450 in the erection of a church, which amount the Hungarian Mission, of Pittsburg, is now paying back to the Board on its church property.

For a number of years the attention of the Board has been called to Detroit as a good point for an English mission. A few months ago Bro. Hustedt, one of our German pastors of that city, made the Board an offer of four lots with a chapel on them, for a very moderate sum. This property is situated in the northern limits of the city, and is regarded as being well located for an English mission. The Board after mature deliberation concluded to purchase this property at once and open the mission with as little delay as possible.

The Harbor missionary, Rev. Paul Sommerlatte, made his report, giving a full statement of his work. Rev. J. C. Horning, the Sunday-school missionary, made his report of work done since he has been under the commission of the two Boards last September. He has been doing an excellent work and well deserves the commendation of the Church.

The Board, after duly considering the matter, concluded that the Salem mission, in the Miami Classis, cannot be made a success as at present constituted, and therefore took action referring that field to the Miami Classis for such disposition as in its wisdom may be deemed best.

Rev. A. S. Dechant, who was recommended by the Synod of the Interior to be the Superintendent for the Western territory, was elected to that position for three years beginning October 1st, 1896. Superintendents Whitmer and Fouse were also elected for three years from October 1st, 1896, to the positions they now occupy.

There was urgent need that the Board should take decided action with reference to the purchase of a property for our proposed English mission in Denver. Action was taken ordering the old church property in said city to be sold, and all the indebtedness resting on it fully cancelled and the remainder paid on the new property. A good brother promptly offered to loan the Board $2,500 so as to consummate the purchase of the new property. So then the Board will soon be rid of the old property, which has given not a little trouble, and will have a new property and a new mission. Let us hope for its grand success.

Altoona, Pa., Chambersburg, Pa., and Fort Wayne, Ind., reported themselves self-supporting from April 1, 1896. A number of other missions had done the same at different times during the past year. We rejoice to know that these missions, notwithstanding the stringency of the times, were determined to stand alone. We hope to report the same action on the part of other missions in the very near future.

But while some missions have become self-supporting and have dropped out of the roll, others must be enrolled, for surely the work must not retrograde, but go forward. Therefore the following missions are to be enrolled at once and receive aid from the Board as soon as the Classes can make the proper arrangements, namely: Norristown, Pa., Salisbury, N. C., Scottdale, Pa., Harrold, Pa. Cheney and Whitewater, Kansas, heretofore one mission, shall be made two, and Emporia, Kansas, shall have an appropriation of $500 as a separate mission. Brandon, Iowa, with surrounding congregations, was also enrolled with a small appropriation. Of course, some of these points have been getting missionary aid, so that they are not entirely new missions, but are being reconstructed.

The following missionaries were ordered to be commissioned to the fields named—Rev R. R. Lackey, to Leighton, Iowa; Rev. James R. Lewis, of Sabillasville, Md., to Cheney, Kansas; Rev. J. F. Wiant, to Sharpsville, Pa.; and Licentiate Fred W. Bald, to Grace Mission, Md.; Clarence Clapp, as soon as he is licensed by the North Carolina Classis, shall be commissioned to Thomasville, N. C.; and Charles Molnar, as soon as his theological course is finished and he is licensed, shall take charge of the Bohemian and Polish work in Chicago. As the midsummer is not so well suited for the opening of a mission, the Board has left it to the judgment of Mr. Molnar and the Superintendent whether the Bohemian mission shall be open prior to September.

When the general business was attended to, the roll of missions was next taken up. In the annual report we may learn of the progress of the mission during the year. The gains and the losses are plainly indicated, while the liberality of the people may be judged by the amounts given to congregational and benevolent purposes. The reports give a very fair exhibit of work done during the year. With a few exceptions, it must be admitted that the reports are not quite so favorable as in some years past. This state of things has come to prevail, doubtless, from the fact that the times are hard, which makes the people restless, causing many to change their habitation, thus weakening some of the missions very much. Notwithstanding all this, the work has been fairly prosperous and the outlook for the future is assuring.

The only thing that cast a shadow on this meeting, was the financial outlook. For some time past, the Board has been more or less embarassed on account of the lack of funds. It was hoped that there might come an improvement along these lines, but such was not the case. Of the amouut borrowed at the last meeting $1,500 remained unpaid, while the orders voted amounted to $9,600. This is absolutely the only discouraging feature of the work, and even on this point, it is still hoped that the Church will awaken to a sense of the importance of the work and furnish the funds so much needed.

The Board will meet at the time of the General Synod in Dayton, and will attend to such business as may grow out of action taken by General Synod.

The Executive Committee will meet in Pittsburg, Pa., on Tuesday evening, July 7th, 1896. The Board was in session two days—and we might add, almost two nights, as much of the two nights was given to work. This last feature of the work was not the most pleasant. We doubt the propriety of meeting so late in the week and then working day and night in order to get through with the work. This work is too important and far reaching to be passed over without the most careful consideration. Let us hope that the General Synod will devise ways and means for the greater efficiency of this part of our Church work, for it certainly is very much needed.

"Those who feel that the field is the world feel also most acutely that the field is their own hearthstone."—*Joseph Cook.*

NOTES FROM THE MISSIONS.

WE are heartily glad that the Board has been enabled to make arrangements to put the Denver mission fully on its feet. The scarcity of funds made prompt work impossible, but since the funds are in view and the property will be purchased, we hope all will go to work and make the mission a great success. Brother Tesnow has great opportunities before him, and we hope he and his people will go to work at once and get the mission fully under way.

THE mission at St. Joseph, Mo., has under contemplation the improvement of its church property, which will cost about $800. Among other things a steeple of moderate size and cost will be erected so as to give the building a more churchly appearance. Some internal improvements will also be made. This mission is growing and is doing well in every respect. Among other things inaugurated in the mission is a good financial system, by which the mission will be kept on a financially good basis.

BY the action of the Board a mission in the city of Detroit will become a fact in the near future. We are exceedingly anxious that the work shall commence there. We wish to see what success we will meet with among the laboring classes. This mission will be located among the laboring classes and near a number of factories and machine shops. Brother Brugh, to whom the Board extends the call to this new field, will find plenty of work to do, and judging from what we know of him, we feel sure that he will do the work and do it faithfully and conscientiously.

DOWN at Barberton, Ohio, they recently succeeded in paying off the debt still resting on their church lots. What is needed next is to sell the parsonage at Loyal Oak and erect or purchase one in Barberton. There is where the pastor should reside so as to attend to the work in Barberton congregation. To live five or six miles out in the country is not the best thing to do, when one intends to carry on town or city work. Let that parsonage come in from Loyal Oak to Barberton by all means.

WE had the pleasure to spend Sunday, April 12th, with the churches in Columbus, Ohio. We arrived there on Saturday and made our home with brother Horning, at 244 King Avenue. On Sunday morning we attended the services in Grace mission in the east end. Brother Seeman gave us a good sermon. The attendance was good. They are now contemplating some alterations on their church in order to get more room. That congregation now numbers nearly 275 members even after a small swarm has gone out to help start the new mission in the north end.

ON Sunday afternoon we attended the Sunday-school and services of St. John's mission in North Columbus. The Sunday-school numbered nearly ninety, while the Church attendance was nearly eighty. On this day the little flock celebrated the Lord's Supper for the first time, it was a beautiful and impressive service. The membership of this mission is now forty and the outlook is very good for the future. It was truly a pleasure for us to spend a Sunday among the good people of these two missions.

WE hear that there has been a new mission launched in the city of Canton, Ohio. We have no official notice, and the mission is not in any

sense under the General Board. We only incidentally heard that Brother Strassner has commenced mission work in that city. If this is a correct report, then we will doubtless see the work pushed with energy; certainly there is room for such a mission in that growing city. The only wonder is that the work was not commenced long before this time. But it is not too late even now to do a great and lasting work.

REV. STEARLEY, of Cleveland, Ohio, reports progress in all his church work. Efforts are now being made to reduce the church debt, which has been rather heavy. The congregation is growing and the time is not far distant when the congregation will be enabled to take care of itself. It is reported that the missionary will make a trip to Europe this summer. We hope he will enjoy the trip; after years of earnest work should come a season of recreation.

THE brethren in the Pittsburg Synod feel that they should have many more missions than they now have. Within the bounds of the Westmoreland Classis they have arranged for two missions which are each to have small appropriations. Scottdale, which a few years ago was a mission but became self-supporting, is again made a mission by reconstruction, so as to give that congregation preaching every Sunday. By this arrangement Harrold also becomes a mission. These two missions together got only $250, and will doubtless be on the Board only a short time. Many other points in this Synod should be taken up, but under present circumstances it is next to impossible to enroll any more missions.

DURING the months of April, May and June, a very large amount of money should come into the treasury of the Board. At this writing we know little as yet of the Easter offerings. More than $10,000 is needed now to pay the Board's dues to date. We do hope that this amount may be forthcoming so that the Board may be able to meet all its liabilities. Business men are judged by their promptness in meeting all their liabilities. A church should certainly be as prompt as business men. F.

SELFHELPFULNESS.

HE who puts to practical use all the energies of his nature is pretty sure to make a success in life. He may at times get out of the true trend of his life, but he is pretty sure to get back again in due time. The man of activity is pretty sure to so use the means within his reach as to turn them to his advantage and so make a success of whatever engages his mind. He can do this too, without taking any undue advantage of any one and so, indeed, become a blessing to his neighbor. Selthelpfulness must be cultivated and so strengthened in one's nature. When we come apply to this to the mission work of the Church, we have the cause why some succeed and others fail in the work of the Church. When a mission is founded the fact should be impressed upon the minds of the people that they must keep themselves just as much as possible, that the Church at large is only willing to help in so far as they cannot help themselves. We are gradually becoming impressed with the idea that the Board is making a mistake in paying to missions that could easily help themselves if they were dis-

posed to do so. When a mission has from two to three hundred members it should move very rapidly toward the point of self-support. There is danger that missions will depend too much on the Board and not quite enough on themselves. Neither should missions expect the Board to support them by paying the greater part of the salary until the mission pays for its church and parsonage. That seems to be the idea of a great many missions, namely that the Board should pay the salary and allow them to use all their own means for the purpose of paying for the church, parsonage and other things that may be wanted for the convenience and comfort of the mission. This may be allowable for awhile in order to give the infant congregation a start, but it is all wrong when too long continued, since it compels others to pay what the mission is able to pay itself.

But we wish here to refer to another condition of things which has come to prevail with some of our missions. We refer now to the fact that for some the Board purchased the lots; then the missions built the church, raising snch an amount as it deemed sufficient on its own part. When the church was finished the indebtedness was large, but no effort of a persistent character was made to reduce the debt year by year, so that it becomes a real burden in the end, and the Board is compelled to continue its help for years, only because of a lack of energy on the part of those who are at ihe head of the mission.

This, we say again, is all wrong. It is a wrong to the Church and a wrong to the mission itself. It is a fact that some of the missions even neglect to pay the apportionment, thus refusing to help the fund out of which their living comes. It does seem to us that any missionary who can be so indifferent and ungrateful should get out of the mission work of the Church. Certainly every pastor should be willing to pay the small sum required for the home missionary work of the Church, but for the missionary congregations to neglect or refuse to give to the Board when they are continually getting from that same Board is simply too unkind to be considered.

There is another disposition among some of our people in the large cities which is very wrong and has done much harm to the cause. It is this: They seem to think that since they live in the large cities and are willing to go into an organization that the Church is under a sort of obligation to them, and should by all means provide them with everything that is needed to make them comfortable as Church members. This is a wrong to the Church and a still greater wrong to those holding these ideas. It is wrong to the Church from the fact that she can only afford to help those who really need her help, and wrong to those holding such notions from the fact that it makes them feel helpless and dependent in their future Church life. Missionaries and their people should always bear in mind that they should be just as willing and ready to pay for their Church privileges as others, and that on an average they do not sacrifice any more. Then, too, they should bear in mind that many others in the Church have endured precisely what they are called upon to endure. So that their sacrifices are not exceptional in their character.

It seems to us that if some of our missionaries were to remember these

matters above referred to, it might be of great benefit to them. We are fully persuaded that the cause of inefficiency in some of our missions may be found along some of the lines mentioned. May we not have great improvements along these lines? F.

THE HEATHEN IN ALASKA.

WE copy the following most interesting extract, from an address delivered by Rev. Sheldon Jackson, D. D., before *The Inter-Seminary Missionary Alliance*, at its recent convention in Lancaster, Pa. It will serve to remind us that not all the heathen are beyond the seas, but that not a few are to be found on our own continent.—(C.)

"Turning to the heathen population, I would state that the first evangelical services, the first Gospel, was taken in 1857 to Fort Simpson, British Columbia, just beyond the coast line of Alaska, by a missionary of the Church Missionary Society whose headquarters are in London. Mr. William Duncan, the young man sent out there, had to learn the language. Every missionary to a foreign people ought to learn the language of the people, if possible. It gives him wondrous power, especially if he attempts to preach and reach the people through evangelistic efforts. There were no grammars, no helpers, no dictionaries; it was an unwritten language. He simply had to sit down and go to work and dig out a new language and reduce it to writing. While he was very busily engaged at it, and towards the close, when he was about ready to go out and attempt the task of preaching with the little he had picked up, one day he heard a rap at the door. Opening it he found that the head chief of the village had called upon him. He invited him in and gave him a chair. After a little the man said to him: "They tell me you have a letter that the Great Spirit wrote, is that true?" "Yes." "May I see it?" "Certainly." And he opened the Bible and placed it on the table. Rising with great dignity, the chief put his finger upon the book. He wanted to feel it as well as see it. Then, with increasing earnestness, he asked: "Are you sure that is a letter of the Great Spirit?" "Yes, I am sure." "Has he said anything about me in that letter?" "Yes, a great deal." "Anything about my people?" "Yes, the letter is full of the love of the Great Spirit to you and your people, telling what He wants you to do and what He wants you not to do." "Well, aren't you going to read us the letter?" "Certainly, just as soon as I can speak so you can understand me. I have come to spend my life reading and explaining this letter to you." The old man went out shortly afterwards greatly pleased, and the good news was soon known all over the village that a letter had come from the Great Spirit to them. They told it to their relatives and friends from other villages. Very soon delegations began to visit the missionary from those villages, pleading to him to bring the letter to their village, so that the aged and the sick could look upon it and hear what the Great Spirit had to say. Consequently, in the spring of 1860, hiring some natives, he started up the Naas river, and as they were paddling up stream they soon came in sight of one of the first villages on the lower banks of the stream; and almost

as soon as they saw the village the villagers spied the canoe and with their sharp eyes saw that there was a white man in the boat. They at once jumped to the conclusion that the teacher was coming. "He is coming!" They ran home, cleaned up their houses, dressed themselves and their children in their best clothes, got out their flags (for a family in those days and in that region was not of much account if it did not have a flag staff and a flag), and by the time the canoe had reached the bank of the river on which the village was situated, they had got out an iron cannon and were firing a salute in honor of the white man who had brought to them the letter of the Great Spirit.

He was taken up to the principal house, a large house sixty feet square, without a window or an opening, except an oval one in the one side of the house for a doorway, and one in the centre of the roof above to let the smoke out. The seat of honor was upon the opposite side of the fireplace from the door, the fireplace being on the floor in the centre of the room. Thither the missionary was escorted to a seat upon a log covered with fine fur robes. The whole population of the village, so far as they could, crowded into the building. Some that could not get inside climbed upon the roof, and you could see rows of heads around the smokehole, two or three deep, and those who could not do that were peeping in at the cracks. As the missionary entered the room he noticed that one corner was curtained off.

After every one was seated and quiet secured a man came out from behind the curtain dressed fantastically in a bear skin, and marching out to the fireplace he looked up through the hole in the roof to the sky and pretending that he saw something very frightful he suddenly sprang aside and ran behind the curtain crying: "The heavens are changing; the heavens are changing!" His cry of alarm brought out a second man. He was dressed in a deer skin, horns and all. He, too, marched to the fireplace and looking up into the sky pretended to be frightened and ran behind the curtain crying: "The heavens are changing." They were followed by the old chief of the vlllage dressed up in all the paraphernalia of his rank. Marching out with stately steps into the centre of the room, and gazing intently into the sky as if he would discern the signs of the times he turned with grave solemnity to his people and said: "The heavens indeed are changing; the heavens are changing!" They had taken that form of oriental symbolism so common upon the North Pacific coast to impress upon their hearts and the heart of the missionary that the letter of the Great Spirit had come; they were going to give up their witchcraft and their belief in sorcery; they were going to renounce all the past, and from that time forward commence, so far as they were able, to do just what the Great Spirit in His letter wanted them to do. Then lifting up both hands to heaven, the old chief said in substance: "We thank thee, O thou Great Spirit, that thou hast had pity upon us; our fathers never had the news but thou hast had pity upon us. Help us to hear it, and help us to do it." And turning then to the msssionary he said: "We are ready to hear the message of the Great Spirit."

Foreign Missions.

Edited by REV. S. N. CALLENDER, D. D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

THE receipts of the treasury for the month of March were $1953.07, against $3513.47 for the March of last year, showing a falling off of $1560.40. The receipts for the first three months of the year 1896 were $5293.75; for the first three of 1895 were $7981.35, being a falling off of $2687.60. April and May of 1895 were the heaviest months in the year, and if the shortage should continue during these two months of this year in the same proportion as the first three, the Board will again find itself with a floating debt on hand. We beg to commend this unpromising outlook to the serious thought of the Church.

WE anticipate the plea of *hard times*. We know that the times are hard. Last year's benevolent contributions of the whole Church as compared with the year preceeding demonstrate the fact. There was a falling-off of over $53,000, and the damaging effects have been disastrously felt, especially in the finances of the Home Board. A special effort became necessary to relieve them, and we trust that it will prove fully adequate to the necessities in the case. Is it the part of wisdom now to allow another branch of our Church work to be plunged into the same slough of debt? Perhaps some one will say, "It cannot be helped?" Yes, but it can be helped. And we all know that fact very well, if we will give heed to our better thoughts. Who of us has given all that he can? Who of us can raise his right hand before God, and say, "I have?" Yes, the times are hard, but not as much so as we make ourselves believe. We affirm that, notwithstanding the hard times, the average member of our Reformed Church could at the present time give as much as he has within the whole of the last year, and not touch the line of self-denial. And we entertain no fear of a truthful contradiction.

WHAT does common sense, not to say Christianity, teach, when under the weight of an accumulation of work and duty, but that a more special effort and activity be employed? What is to be gained, in the present emergency, by withholding the necessary aid, and allowing the Foreign Board to become involved in debt again? What but to intensify the evil? Our missionaries and their work *must be* and *will be* sustained. But it may be by borrowing money *and paying interest on it*, and sooner or later the Church must repay that borrowed money, *and the accumulated interest in the bargain*. Is that good business sense, when the evil can so readily be obviated? Let each person friendly to foreign missions who deposited a dime or a quarter, half or whole dollar or more in the last collection for the cause repeat that offering, and the danger of deficit will disappear. And there are not three in every fifty who are not abundantly able to do it.

HARD TIMES! How come they to pass? By chance, or by business

complication? The world may so account for them, but to the Christian these things, "come not by chance, but by God's fatherly hand." He sends them to discipline and test us, whether we are in the faith, and savingly love Him. For "he that loveth not, knowth not God." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" In these words we have a fearful standard of judgment. And what must be the judgment in the care of a professing Christian, who, when asked to contribute for the rescue of benighted souls, responds by dropping into the basket a dime or a poor quarter of a dollar, when he has the ability to give much more? Conscience, in the case of only too many, is allowed no voice in determining, *how much shall I give.* Would any one save the anxious question, "Am I his or am I not?" Let him measure himself by the above divine standard.

We wish we could say a word which, with God's blessing, would awaken in the soul of the minister of the gospel a sense of his grave responsibility for the spirit of Christian benevolence which prevails in his congregation. His first duty is to preach the gospel. To the impenitent the message is, Repent and believe in the Lord Jesus Christ; to the believer, "Observe all things whatsoever I have commanded you." This last is no less imperative than the first. No command in God's word is more clearly enunciated than our duty to our fellow men. It is the second command, but like unto the first. Where a minister finds his congregation remiss in this regard, it should be the burden of his soul to educate and train it to the standard of Christ's command. And to fail in this particular is to fail in his solemn duty before God. Our pulpits are vehement, and rightly so, in emphasizing honesty, morality, attendance upon the preached word, prayer, etc., and not one or all of them are more imperative as duties than our obligations to our fellow men. Christians' sins of omission are vastly greater than their sins of commission.

The rapid growth of the field for foreign missionary work, and the blessed results which are being realized, together with the inadequate response which can be secured from the home church in furnishing means, has necessitated the inquiry how the cost of the work can be reduced. This general question has received much attention from the Conference of the Secretaries and officers of the Foreign Boards of the United States and Canada which convenes annually in the city of New York. This question, it would seem, is Providentially precipitated, lest an abundance of means might inadvertently serve to pauperize the churches established in heathen lands, by inducing an undue reliance upon foreign financial aid. They must be taught the duties of self-denial and self-reliance, as well as the weightier matters of our holy religion, thus schooling those new-born Christians for the early assumption of the work of establishing the Church of Christ in their respective countries, with their own hands.

The duty of self-support has received and is still receiving grave thought and much study from the Conference above referred to, and is being urgently pressed in the mission fields. This does not mean that those rising and for the most part feeble congregations are asked to support the

foreign missionaries in their midst, but that as rapidly as possible they are to assume the support of their native pastors and evangelists, erect their churches and defray current expenses; and that when aid from the missions is still necessary, such aid is to be regulated and graduated by what the congregations themselves are doing in the matter of self-help. We are glad to be able to say that in our field this movement is meeting with gratifying success; and that from year to year it is expected that we can diminish the grants made to established churches, and thus find means to establish new points.

IT it is gratifying to the Board to find that its efforts to furnish the Church with a foreign missionary literature meets with marked favor. The call for the *Historical Sketch* was greater than the edition published. Of the tract, *The Life of Dengoro Takahashi*, the supply is almost exhausted. We have a goodly supply of the tract, *The Almshouse One Cent, or The Poor Man's Mite*, still in hand, which we are sending out *on application* for gratuitous distribution. We expect soon to send out several hundred copies of the Missionary Conference held in New York City last January, which contains a number of most interesting papers on subjects relating to practical methods in the foreign work. This will be followed by the sixth triennial report of our Board. We trust our ministers and members will give these publications a careful and thoughtful reading and study.

RECENTLY we have learned from two different quarters that the impression is in the minds of some that our Board is financially embarrassed, and that its yearly expenses exceed its income. We are glad to be able to say that in both these cases there is a grand mistake. Our Board has no floating debt, and we have not been exceeding our income. We do not propose that either evil shall arise, unless the Church fails us. The discouraging feature of these false impressions is that those entertaining them fail to read our communications in the Church papers. They may rest assured that if the Board is overtaken with financial embarrassments we will not fail to apprize the Church.

WE are in receipt of several letters of inquiry concerning the position of teacher of the English Language and Literature in our Tohoku Gakuin, for which the Board has invited applications. This is assuring, and affords evidence of the fact that earnest men can be found for the growing wants of our foreign work, and that that work is awakening a growing interest in our Church. We have often felt that our share in the foreign work is humiliatingly small, as compared with that of other churches. Only one mission! But thank God, it is a vigorous and growing one. It will not be long, however, judging from indications that come to us from different sections of our church, until God will open the way for the planting of another mission. Where shall it be? Some have said in China; others have said in Africa. It is well to think and pray over the matter, in anticipation. And when the fullness of time has come, God will direct.

A PECULIARITY in the social life of Japan is that when a woman marries she is not regarded as married simply to her husband, but to his fam-

ily. Her relation to her own family is regarded as superseded by her new alliance. She is regarded as a factor in her husband's line of genealogy in such sense that she becomes its servant, and is subject to her husband's parent's authority, in a more abject sense, than is their own natural daughter. For their own daughter is expected by marriage to become the servant of another family. Disagreement with parents-in-law is regarded as a sufficient cause for divorce, which in the past was of frequent occurrence. But the effect of Western civilization and Christianity is to diminish the power of the parents-in-law and gradually to elevate the wife to her proper position in the family.

MARQUIS YAMAGATA, Field Marshal and Commander in Chief of the Japanese forces in the late war with China, with his suite, recently passed through this country on his way to take part in the approaching coronation of the Czar of Russia. He landed at San Francisco and, in passing across the continent to New York, received marked attention and was given several distinguished receptions. The Marquis said that the United States had enjoyed a high esteem among his people, and that that esteem was redoubled since the close of the war, in consequence of the cordial sympathy accorded them by our people.

NOTES FROM THE FIELD.

March.

BY REV. D. B. SCHNEDER.

DURING the month of March both missionaries and Japanese teachers in our schools have been especially active in the direct work of preaching. A number of trips to the various preaching points were made. and within the city the work went on well. The Sendai church has been without a pastor for over six months now, but through the earnest efforts of the elders the church is holding its own. The Sunday-school is increasing.

EARLY in the month a new preaching place was opened at Kakuda, and the missionaries and other friends from Sendai were invited to be present. Revs. Miller and Noss, Mr. Saiki, of the girls' school, Mr. Demura, to the Senior Theological Class, and I went. By a commendable effort af self-help the believers had rented a house for ten years and had fitted it up for a preaching place. We found the place an humble affair indeed, yet to the believers quite a forward step, and they were happy. On Saturday evening dedicatory exercises and a lecture meeting were held, at which there was a large and attentive gathering present. For three hours and a half the people listened. Some of the best people of the town were present, among them being the *sensei* (teacher), a venerable old man who is looked upon as a sort of oracle by the people of the town. The next morning Holy Communion was celebrated.

AT the same time, Dr. Moore, Revs. Oskikawa, Kumagai and Hashimoto, and Evangelist Miura were at Sukagawa. On Sunday afternoon they had a select gathering of about three hundred persons to whom

earnest addresses were made. In the evening Dr. Moore gave a magic lantern lecture to about twelve hundred people, one of the largest audiences that has gathered to hear a Christian lecture in this part of the country for some years. Revs. Kumagai and Hashimoto assisted in giving the explanations. From reports that we have heard much good was done. A few years ago this place was thoroughly hostile to Christianity, and the first believers were bitterly opposed. Now there is a goodly number of believers, and public sentiment has undergone a great change.

At the above-named place, Mr. Miura, one of last year's theological graduates, was recently placed. As some may remember, he gave up his first appointment on account of a misunderstanding with a colleague. Later, however, he asked to be appointed again, and because Sukagawa greatly needed an evangelist, we located him there. He is young and inexperienced for so responsible a position. But we could do no better, and he is trying hard and withal is aware of his youth and inexperience. A letter received from one of the believers to-day says: "Mr. Tada the previous evangelist used to preach much about social reform; but Mr. Miura preaches gospel sermons, and our faith is being nourished; we therefore prefer Mr. Miura's preaching."

At Iizaka another magic lantern lecture was held, the audience numbering about a thousand. It was one of the best kind of audiences, no disturbance, no manifestation of opposition in any form. In fact it is said that there is no opposition to Christianity in this town. In the morning the Lord's Supper was administered, seven persons were baptized and an elder was ordained, who, years ago, when a Christian meeting was held at the place, was the chief disturber. In the afternoon six more were baptized at a point a short distance outside of the town. Dr. Moore administered baptism, and Rev. Kumagai, teacher of Church History in the Tohoku Gakuin, graduate of Union Seminary, New York, gave most of the magic lantern explanation His talk to the large audience is said to have been very excellent. He is becoming more and more a devoted and efficient worker.

Another lecture meeting was held at Masuda, where an audience of several hundred gathered.

At Alsita, our most northern point, there has recently occurred an incident which will probably be very serious to our little work there. One of the believers, who had been a post-office clerk, was put in prison for embezzlement. His wife, also a believer, who was accused of being a party to the crime, was imprisoned with him. They have five children, the youngest of whom was too young to be separated from its mother, and so had to go in too. The occurrence will give a bad reputation to Christianity. Other incidents have occurred in the same town in connection with the work of the Disciples' Mission which injured Christianity greatly in the eyes of the public, and this recent affair will make matters worse.

In the town of Ishinomaki, where we have work, opposition to Christianity has been occasioned by the action of Russia in Korea. What has that to do with Christianity in the obscure little Ishinomaki? you ask.

Why this: The people say that if Russia, a Christian country, can act so unjustly as she is doing toward Japan in Korea, then Christianity must be an evil religion, one that makes a country greedy and disregardful of the rights of other countries.

In February the number of baptisms was not so large, only five having been reported from our direct work. Among the number were two in Sendai who had been converted under the influence of Mr. Sasaki, one of our theological seniors, who has been living among the poor in a certain quarter of the city. He has become a sort of a father among them and is doing them much good.

The Tohoku Gakuin has suffered seriously through the resignation of two of her best teachers, Mr. Murakami and Mr. Fukada. The former was teacher of astronomy, physics and higher mathematics. He is a promising youug scholar, one who may yet become known in other countries as an astronomer. He was connected with the *Verein der Freunden der Astronomie* of Berlin, and had assigned to him the subject of zodiacal light for special investigation. He goes into a government school, but desires to return to us again in a few years hence. The other one, a graduate of the Imperial University, has been teaching logic, psychology, sociology and philosophy mainly to the Japanese theological classes. He received a salary of 30 *yen* per month in our school, but is to receive 70 *yen* in his new position, that of president of an ordinary middle school. Notwithstanding this increase of salary, he would have perferred to remain in our school; but a man is not so independent in Japan as in America. The wishes of one's family must be regarded, and the father, or rather foster-father, of Mr. Fusada was not satisfied to have him stay on a salary of 30 *yen* when he could get 70. He was a most genial and unassuming young man. He dressed very plainly, and I never saw him wear a hat.

The schools have closed for the spring vacation of ten days. The weather is still cold; instead of plum blossoms, as in some other years, we have snow these closing days of March.

The Missionary Review of the World for April opens with an article by the Editor-in-Chief, Dr. Arthur T. Pierson, containing "Gems Gathered from the Liverpool Convention" of Student Volunteers, and is followed by a most excellent and interesting paper, entitled "Nine Centuries of Buddhism," by F. B. Shawe, of Ladak, Tibet. This is the first of a series of articles on the subject, and is accompanied by several good illustrations. In this article Mr. Shawe treats of the religion of the Lamas, as it is revealed in their books and in their lives, giving us the results of a long study of the subject in their midst. In this same issue of the *Review* Dr. Jacob Chamberlain writes on "A Change of Front in India;" Mr. Alexander, Secretary of the British Opium Commission, on the "Present Position of the Anti-opium Agitation," and Rev. James M. Gray, on the meaning of "The Armenian Atrocities." Every page of the *Review* well repays perusal; it is undenominational, accurate, and world-wide in its scope. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. $2.50 a year.

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to

REBECCA HAMILTON SCHIVELY,
252 S. Main St., Chambersburg, Pa,

W. M. S. OF GENERAL SYNOD.

THE fourth Triennial Meeting of the Woman's Missionary Society of General Synod will be held in the First Reformed Church, Dayton, Ohio, May 27–30. The Executive Committee will hold a preliminary meeting on Wednesday at 7 p. m. The business meetings will continue Thursday, Friday and Saturday morning. The reports of the Treasurer, Secretary, Plan of Work Committee, Publication Committee and Committee on Review of the Constitution will be of great interest.

Papers on Mission Band Work, Our Prescribed Business Methods, Literature and Women's Opportunities as Medical Missionaries will be presented and discussed. A question box will give delegates an opportunity to ask some of the many questions that are perplexing us in this comparatively new work of the women of the Reformed Church. From 8:30 to 9:30 a. m. on Saturday, a prayer and praise meeting will be held, and it is hoped will prove to be a spiritual stimulus to the delegates.

The meeting throughout will be an important one, and all who attend it should go prepared to spend two and a half days in earnest work. Go, expecting to give and to get. "Thy God hath commanded thy strength."

M. D. S.

W. M. S. READING CLASSIS.

THE Women's Missionary Society of Reading Classis, met in Reading on Thursday, April 23, for organization. Delegates were present from the thirteen Reformed churches in Reading, Leesport, Hamburg and Schwarzwald. A number of topics in reference to Church work were discussed and referred to committees.

At the afternoon session the following were elected: *President*, Mrs. F. B. Hahn; *Vice-President*, Miss Debbie Boone; *Recording Secretary*, Miss Jeannette Althouse; *Treasurer*, Mrs. Grace M. Dibert; *Corresponding Secretary*, Mrs. S. A. Leinbach. The treasurer and secretary read their annual reports, which showed a total membership of over 1,000 and excellent financial progress. One of the objects of this organization is to assist the girls' school in Sendai, Japan.

"The world's garlanded heroes shall yet be those who conquer by deeds of faith and generous ministry * * the outreaching and self-denying of womanly hearts, daring to be singular rather than be untrue."

OUR CONGREGATIONAL PAPERS.

ONCE more the editor of this department of the MISSIONARY GUARDIAN would thank the friends who favor her with copies of the congregational papers, and repeat the request to pastors and members of congregations where such periodicals are published, occasionally to "do likewise." The *Parish Helper*, from the Pottsville, Pa., charge; the *Pastor's Helper*, from Willow Street charge, Lancaster county, Pa.; the *Endeavorer*, North Lima, Ohio, and some other less frequent visitors, are ever welcome as friendly faces; and not only this, but they are useful in a practical way, bringing congregational news, methods of Church work, and other suggestive matter. If circumstances permitted, we should be glad to subscribe for every such apper published in our Reformed Church in the United States; as this is out of the question, we ask of each the kindness of an occasional visit, and promise to try to reciprocate the good office by the increased excellence and interest of the MISSIONARY GUARDIAN.

It is always a pleasure to see in such periodicals commendatory notices of the literature of the Church at large. It is, we take it, one of the especial missions of the congregational paper to accustom the members to receiving regular information on Church topics; to lead them to lift up their eyes and seek a wider horizon; to foster a noble discontent with ignorance of Church work, and its consequent restricted sympathies and opportunities, and to intensify the interest in missions and other Church enterprises to such a degree that people will be willing to make real sacrifices, if needful, rather than not be in touch with their fellow members, and sharers in the trust committed to us all.

WHAT ARE YOU DOING WITH IT?

NEARLY 15,000 copies of the *Historical Sketch of our Foreign Mission Work* were recently scattered abroad through the Church. They were sent out in the hope that they would be generally read, and that the information thus gleaned would inspire our people to greater interest and zeal in the extension of our work in Japan. Have *you* read it? Have you read it carefully enough to make it the subject of conversation in the home, in the missionary society, in the Sunday-school? Or have you only looked at it long enough to admire its attractive appearance, and concluding you knew the gist of its contents, laid it aside for *future reference?*

Perhaps some of our young people have not been sufficiently interested to do more than examine the excellent pictures, and thus have prevented the booklet from fulfilling the mission on which it was sent. Fearing this might be the case, a Sunday-school teacher took a part the time usually given to the quarterly review of the lessons and devoted it to a review of the *Historical Sketch;* not, however, without having first informed the class of her purpose, and requested a careful reading of the book before the Sunday set for the review. The result was so satisfactory that every one regretted more time could not be given it.

Another good use to which the booklet may be put is to make it the chief subject to be cousidered at one of the monthly missionary meetings. This may be done either by having it reviewed by some one person, or by giving out a series of questions on its contents to different members, who will then come to the meeting prepared to answer.

Whatever we have done or may be doing with it, let us all see to it that the book is not only distributed and admired, but carefully read, that the intentions of the donors may be fully carried out. M. D. S.

CLARA BARTON.

A Brief Account of her Busy Life.

Miss Clara Barton was born and the early years of her life were spent at North Oxford, Mass. Her father, Captain Stephen Barton, a large land owner, held many offices of trust at a time when the office sought the man, not the man the office. He was an army officer under General Wayne.

Miss Barton's early education was directed by her brothers and sisters —splendid educators ; and so thorough were they that at the age of fourteen she had a school of her own, and a year or two afterward, with the assistance of her brother Stephen, she reorganized the schools of Oxford.

After teaching a number of years, she took a special course of instruction at the Clinton Liberal Institute, New York. After completing her studies at that college, she accepted a school at Hightstown, N. J., and the next year she organized the schools at Bordentown, beginning with six pupils. When she left the town, a year and a half afterward, there was a new $4,000 school building and 600 pupils. Her voice partially failing, she settled in Washington, and after some months' rest, finally accepted an important position in the Patent Office, where she remained until the war.

When the old Sixth Massachusetts arrived in Washington she was the first to meet them with supplies ; and day after day she ministered to the necessities of the sick and wounded. The result is on the pages of history. The men wrote home of their treatment at this woman's hands, and, as the regiment of soldiers marched to the front, their relatives and friends sent supplies for the boys in blue to Clara Barton, until the material amounted to tons. Her first great relief work was on the river boats which came up the Potomac loaded with sick and wounded men. Then came the desperate fights at Cedar Mountain and Chantilly, where Miss Barton worked under fire for many hours. All through the war she was ministering to the wants of the soldiers, whether they wore the blue or the gray, on many a hard-fought field, richly earning the name of "The Angel of the Battlefield."

When the war came to an end, her splendid intellect and sympathetic heart led her to institute a search for "missing" soldiers, and with the hearty approval of President Lincoln she began her gigantic work, lasting many years and resulting in tracing to honorable graves tens of thousands of soldiers. The 13,000 graves at Andersonville, properly marked by headstones, was the result of this wonderful woman's activity. Forced

by the importunities of her countrymen to tell the story of the war she gave a series of lectures in a course, her co-lecturers being Wendell Phillips, Henry Ward Beecher, Horace Greeley and others.

In 1868, owing to the years of hardship, the severe strain and Herculean work of the war, and the long self-sacrificing toil in her search for missing soldiers, Miss Barton's strength gave out, and her physicians ordered her abroad. He fame had preceded her, and in Geneva, Switzerland, she was waited upon by a committee from the International Red Cross, consisting of the President of that organization, with other chief officers and high dignitaries of state, who came to do homage to "America's greatest woman," and to urge her to go with the International Red Cross to the war then beginning between France and Germany.

Then, for the first time (1870), Miss Barton thoroughly understood the Red Cross, which had been in existence sixteen years. On many battlefields she studied the practical and beneficent results of civil aid, and on her return home, after years of illness, she fulfilled the promise made the International Red Cross, to try to bring this country into treaty relations in the grand work of humanity. After five years of struggle, pressed with an indomitable courage, which acknowledged no criterion but success, she induced Congress to approve the treaty which was, after due formality, proclaimed by the President in 1882.

As kings, emperors, princes and the foremost men of state are the presiding officers in the Red Cross organizations of all other countries, Miss Barton urged the President (Garfield) to accept the presidency of the American organization, but he declined in favor of Miss Barton, "as a just recognition of her valuable services in having brought the Red Cross into this country."

Foreseeing that frequent war was improbable in this country, Miss Barton secured from the International Committee permission for the American Red Cross to work in civil disasters great enough to be national in importance. Since its organization the American Red Cross has been on fourteen great fields of disaster, Miss Barton personally managing the relief work of most or them. On these fields, over a million dollars in money and material have been expended and distributed in saving life, feeding the starving, clothing the naked, sheltering the homeless, nursing and caring for the sick. Thousands of people there are to-day enjoying the comforts of home, the communion of dear ones, who, had it not been for this heroic woman and the Red Cross, would long since have been in their graves. Hundreds of thousands of men, women and children in this country are asking for God's richest blessings on Clara Barton for coming to them when gaunt starvation stared them in their faces, and grim death seemed their only heritage.

This grand and wonderfully endowed woman, whose life shadow is slanting eastward, goes to scenes of suffering and woe like an angel of mercy, and with an energy that knows no fatigue, with a will power that surmounts all difficulties, with a knowledge born of long experience, she organizes her forces, districts a field, and brings order out of chaos, so easily and so quickly that it almost seems that some miracle had been

wrought. Analyze the miracle, and you will find it explained by hard and determined work.

Twelve to fifteen working hours a day is Miss Barton's average when at her home in Washington. On relief fields the working hours are increased to on average of from eighteen to twenty hours out of the twenty-four. And though she labors as but few men or women could, and fewer would, continuously, yet her splended courage and elastic constitution throw off fatigue and illness with but little effort.—*George H. Pullman, in Our Day.*

A CONTRAST—FORCE AND LOVE.

IN *The Independent* for March 5th Miss Willard says:

"An ancient nation is being slowly slaughtered at the foot of Mt. Ararat, fifty thousand victims stretched out under God's sky in the slow circle of a year; women, pure, devout and comely, suffering two deaths—a living and a dying death; little children poised on the bayonets of Moslem soldiers, villages burned and starvation the common lot.

"On the other hand, Christian Europe, with seven millions of soldiers who take their rations and their sacrament regularly; statesmen who kneel on velvet cushions in beautiful cathedrals, and pray: 'We beseech Thee to hear us, good Lord;' diplomatists who can 'shape the whisper of a throne' and shade the meaning of an ultimatum; but neither statesman, diplomat or soldier has wit, wisdom or will to save a single life, shelter a single tortured babe, or supply a single loaf of bread to the starving Christians on the Armenian hillsides; 'vested interests' are against it. 'The balance of power' does not permit it, the will of the Sultan is the only will in the empire of Turkey, and all the wills of all the Christian nations cannot move it one hair.

"The Turk is a savage, while the statesmen are—over-civilized; he is a tyrant, while they are—craven cowards.

"Meanwhile, a star moves towards the East; it caught its light from the Star of Bethlehem. One woman, well-nigh seventy years of age, takes her life in her hands and goes forward to the rescue; she goes to bind up wounds, to give out bread, to light the fires on blackened hearthstones, to put hope into broken hearts. She is a greater power to-day for God and brotherhood than all the statesmen, diplomatists and soldiers. The world's eyes follow her with love; they cannot see her plainly for tears.

"Did our Heavenly Father overrule the wickedness of leaders to put before humanity an object lesson, on the broadest scale, of the futility of force, and the omnipotence of love?"

Miss Willard has supplemented the above by a thrilling appeal to the Christian liberality of the American Christians. The Armenian relief expedition is crippled by reason of the insufficiency of contributions; a little money will go a great way, but the need is simply immense. Five dollars, it is said, will support an average Armenian family until the next harvest; but many must suffer, unless subscriptions increase. We commend this object to our societies.

Boys' and Girls' Corner.

AFRAID OF A CHAIR.

A NATIVE African tells in the *Golden Rule* of his introduction to life at a mission school. He says:

"You cannot imagine my astonishment at my first sight of the furnishings of a civilized home. I wondered whether the chairs, the tables, and the little adornments were made by human or by Divine hands, and I decided that they had been made by the latter. Mrs. Roberts motioned me to a chair. I hardly dared to sit on it as I saw her doing on another; but afraid of the consequences that might follow disobedience, I did sit gingerly on the chair's very edge. Then the breakfast was served. Some half-dozen African boys came in and took their seats at the table. I was astonished again when they took up their knives and forks, and began to ply them. They gave me a knife and a fork, and directed me to use them as I saw the others do. My attempts to handle these inventions of men must have been fnnny enough; for, try as hard as I could, I was not able to manage them properly. How in the world, thought I, could a man ever get enough to eat at such a meal as this one was? Why did they have the food scattered about on so many different dishes? Why did they not put it all together and eat out of a common bowl? How was it that a woman was allowed to sit with us while we were eating? Among my people women are not allowed to eat with the guests unless they are queens or of some high caste. My fear of the white people was being rapidly alleviated, but I did think them very childish and silly."

BAND EXERCISE.

For a Class of Very Little Ones.

First Child.—In India the papas are very angry when a little girl is born, for there they do not know our loving Saviour, Jesus.

Second Child.—In China the papas sometimes sell their dear little girl babies for forty cents apiece; they would not be so cruel if they knew and loved Jesus.

Third Child.—In this Christian land our papas love their little girls dearly, because they believe in the blessed Christ, who said:

All Together.—Suffer the little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.

First Child.—And this is meant for girls as well as for boys.

All.—Let us all help send the Bible to the heathen.

—*Little Helpers.*

(*Close with this stanza, to some familiar tune.*)

Soon to all the world, O Lord,
Send Thy preachers, send Thy Word;
Make the children everywhere,
Soon with us Thy blessing share.—*Amen.*

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THE MISSIONARY GUARDIAN has its claims upon the friends of missions. It is for them to encourage the publication of an organ of the Boards by making efforts to increase its circulation. Do they do it? Every reader can answer this question.

LOVE FOR HIS PEOPLE.

WHEN the days of Joseph were near at an end he took an oath of his people, making them promise that when they went up into the Promised Land they would carry his bones with them. He was sure that that event would occur in the future history of his people, and he expressed his faith and his wish in these beautiful words, "God will surely visit you and ye shall carry up my bones with you."

We wonder at times why Joseph made this request, and why he wished his body to remain with his people until their deliverance from bondage. When Jacob was about to die he took an oath of Joseph, making him promise not to bury him in Egypt, but to take him into the land of Canaan and bury him with his fathers, Abraham and Isaac. Why did not Joseph make a similar request? He might have gotten the consent of the Egyptian authorities for the Children of Israel to take his body to the land of Canaan for burial. From all that we can learn of this wonderful man, we suspect that he was willing that his body should remain with his children as an inspiration for them to be true to the God of Israel. Even in death he made a sacrifice of himself for this end. His faith was strong in God's future purposes concerning his people. He was sure that He would lead them out of the land of bondage. He was just as sure that this blessing would come to them only as they remained true to the God of their fathers. He would to this end remain with them, so that, though dead, he might speak to them and keep them in the way of righteousness. Behold the faith and steadfastness of the man! There were many reasons why he should have cast his lot with the Egyptians and why he might have left his brethren to their fate. Had they not treated him badly? Indeed, did they not seek his very life because of their jealousy and wickedness? They certainly had no claim on his mercy or kindness. Was it not in Egypt that he was honored as a king? Was it not among this people that kindness was shown him? Should he not

then fully have cast his lot with them? Then, too, his wife was an Egyptian and was brought up in the rites of a heathen religion; both he and his wife were now as one who was brought up in the house of the Pharaohs. If he had thought as men think now, he would have gone with his adopted people rather than ally himself with a nation of slaves. Then, his sons, Ephraim and Manasseh, were half Egyptian at least. These lads were reared amidst the splendors of the court and were doubtless trained in the wisdom of the Egyptians. When the time came for these lads to be blessed, one might suppose that he would have sought out some eminent Egyptian priest to bless them. That would have been more in accordance with the ways of the world, and, may we say it, much more in accordance with the way many so-called Christians do in our day. But no, he took them, prince as he was, into the land of Goshen, to his blind father, now virtually a slave, and there had pronounced upon their youthful heads the parental blessing. In after years, tradition tells us, these two boys became the bravest among the tribes of Israel.

To Ephraim was assigned the honor of bearing into the land of promise the bones of this good man. Why all this? The answer readily comes, because he loved and feared the God of Israel. But more, he did all this because he loved his people and was anxious that they should worship and obey the God of his fathers. One cannot read this story but to feel that here was a man who not only loved God himself, but had a burning desire that his people and his nation might be preserved from idolatry and serve the living God. We always feel, when reading the beautiful story of Joseph's life, that here was a genuine missionary, full of love and zeal for his God and a burning desire for the salvation of his people. What a lesson here for many of our modern Christians—yes, for us all. It is simply a truth that many of us do not feel for souls as we should. We leave the impression of selfishness and indifference upon the minds of non-professors. We fail to preach righteousness as did Joseph, not only by word, but by act as well. The unsaved world measures us and takes note of our conduct and the influence is accordingly. God will surely visit us, as He did Israel of old. We should be just as zealous for His glory as was Joseph. Every Christian should be a preacher of righteousness in his own sphere of labor, and the world would speedily be brought to Christ.

F.

BIBLE TRUTH ILLUSTRATED—A JAPANESE CHRISTIAN.

BY REV. A. MIYAKE.

"GOD hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and the things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." These are the words of St. Paul in his first epistle to the Corinthians. This is the Lord's doing and marvelous to our eyes; but the truth is confirmed by the fact relating to our oldest church members, Mr. and Mrs. ——, which I am now going to narrate. Our church was organized fifteen years ago with only eleven members;

many changes have taken place in the meantime; some of those who started the church have died, and some have moved away, leaving only an old couple, ever faithful to the Lord and loyal to the Church to this day. The old man recently died in peace at the good old age of eighty. Now his conversion, as well as the work he has done, are simply wonderful. He was born and brought up in the most immoral and degraded part of the city, without any good home influence either. At the age of seven, he was already a great drinker, and could easily empty one *shō* of wine at once. This accursed habit was formed in this way; a neighbor, fond of the child, took him often to his house, and, among other things, he used to give him a few drops of wine, and was amused to see the boy make very funny faces. He became known as a great drinker in the vicinity, and the people surnamed him *Sui-komi* (swallower). As he grew he was apprenticed to a tailor, in which work he became excellent, and later on he became a valued man in his company, to supply all theatrical dresses. His environments made his life go from bad to worse; his wife, now living as a good Christian, was a woman of sinful life, unlawfully united to him.

"It is not the will of your Father which is in heaven that one of these little ones should perish." God hath shown His mercy and power in leading him out of the darkness into the marvelous light. When he was over sixty he obeyed the Divine call. At that time there was not more than a score of Christians in this second largest city in Japan. One summer evening, the most memorable evening in his long life, when he was taking a walk down town, he saw in front of a little house on the Chochin (Japanese lantern) lighted, written these words, "*Makoto no Kami no Hanashi*" (means, the story of the true God). He stepped in and listened; he was told to come again the next Sunday. So he did, and kept on coming. Gradually the true light shone into his heart, and the belief on the one living God became clear and sure. In the course of several months he and his wife were baptized.

He changed completely, gave up all sinful habits, separated himself from all bad companions, and eagerly endeavored to lead others into this true way. He was once a Bible seller, went around all the city day by day, making wayside talks as he went. Sometimes rough persons threw stones at him or upset the cart on which he carried the religious books. He did not mind them at all, but rather pitied them and added his eagerness to lead them. Many of our church members now are the fruits of this old man's labor.

He felt the need of a proper place for Divine worship in the part of the city where the present church now is. Being poor himself, he consulted his friend, who contributed a large piece of ground for the purpose. This is the seed of our Temma Church, which now has grown up to be a large tree, so that the birds of the air come and find eternal rest.

This old man laid up treasures in heaven. He is the glory of our church. See his conversion and his work! Simply marvelous! Truly God hath chosen the foolish, weak and base things of the world for His service, so that no flesh should glory in His presence. God be praised!—*The Japan Evangelist.*

Home Missions.

Edited by REV. D. S. FOUSE, D. D., Superintendent of Board of Missions of General Synod.

MEN AND MISSIONS.

IN 1875 General Synod met in Fort Wayne, Ind. Many of the delegates lamented the fact that we had no English interest in that thriving city. Not until in the eighties did the Ohio Synod's Board begin an English work there. A lot was purchased, a chapel was built, then a parsonage was erected, and finally the church was completed in the summer of 1895. On April 1, 1896, this mission became self-supporting. What are the results of these few years' missionary labor? A congregation with 250 members and a church property worth at least $30,000, on which is an indebtedness of less than $5,000. It certainly does pay the Church to do home missionary work. In addition to this English congregation, a second one has been organized with *eighty* members, self-sustaining from the very start. There are now *five* Reformed congregations in the city of Fort Wayne.

THE mission at Massillon, Ohio, is now a little over two years old. During its short history it has contributed about $1,000 toward the purchase of a good church property, and about $800 additional for current expenses. It has also solicited, in its immediate vicinity, from others, about $700, to apply on the church property. It uses the envelope system for church expenses and benevolence, and solicits subscriptions annually to pay off the debt on the church. Its basket offerings amount to about $100 a year, and the Sunday-school raises an equal amount. The offerings on Easter, for benevolence, amounted to $24.92. The mission has 111 members and has a Woman's Missionary Society and Senior and Junior Endeavor Societies.

REV. C. W. BRUGH, who was challenged for the new work in Detroit, before accepting the call made a visit to that city and saw for himself what is there and what the prospects are. On his return he wrote us that he was convinced that the opening was a good one and that the project could be made a success. He, therefore, accepted the call of the Board, and determined to remove to Detroit and begin the work about June first. By the time the readers of the GUARDIAN get this bit of information the good brother will doubtless be hard at work in said city. We believe that the field is an excellent one and we confidently look for good results from the labors of Brother Brugh. May success attend his efforts.

REV. DR. S. B. YOCKEY will take charge of the new mission in North Columbus, Ohio. We were present at the communion service of this mission on the second Sunday of April and can testify to the very earnest and intelligent membership of the mission. Dr. Yockey will find much hard work to do in his new field of labor, but we feel sure that he will have plenty of good people who will stand by him and help him in the

work. We are not able to say, at the time of writing, when he will take charge of the work, but at as early a day as he can move his family to Columbus. Brother Horning will take charge at Springfield until a missionary can be procured for that field, which, we feel sure, will be in a short time.

THE people at Chicago, according to last reports, have had their lot surveyed and have taken out a building permit preparatory to beginning the building of the church. We are heartily glad that this movement is taking definite shape, and that we may now confidently expect a house of worship in a reasonable time. It now becomes the duty of the Church to send in promptly the money that has been pledged for this good cause. The Synods have most solemnly pledged certain moneys in aid of this project. It will require but a small amount from each congregation and charge to meet these obligations, but it will insure the success of the mission in Chicago. We bespeak for this mission the sympathy and help of the Church. Let us not be disappointed in our expectations.

As we write, a letter is placed before us from Treasurer Reber in which he tells us that he has paid the missionaries and all the indebtedness of the Board except the $5,000 borrowed from the bank in Pittsburg. What a pity that the Church does not rally to the support of the work and pay off this indebtedness and be able to report to the General Synod that all the liabilities of the Board have been fully met. We still have faith that such will be the case. Whether it is so or not, the summer months are approaching when money cannot easily be gathered, so that special efforts should now be put forth to replenish the treasury as much as possible.

THE amounts promised for the home work by the Western English Synods are as follows: Ohio Synod, $8,000; Pittsburg Synod, $4,500; Interior Synod, $1,500. We have just received the reports from Treasurer Reber giving the amount each Synod paid from April 1, 1895, to April 1, 1896. The following are the figures: Ohio Synod, $5239.01; Pittsburg Synod, $3243.60; Interior Synod, $1509.83.

By this it will be seen that the Pittsburg and Ohio Synods are badly in arrears, while the Interior Synod paid a little more than it had promised. The two delinquent Synods may have made up some of their shortcomings by extra large Easter offerings.

We suppose that the classes will assume the apportionments sent down from the Synods. If they do then it would seem but natural and right that they should devise such financial systems as will enable them to raise what they promise. We are firmly pursuaded that all our troubles arise for the want of sensible systems of gathering the offerings of the people. It is all nonsense to say that the apportionment plan does violence to the Apostolic system of making offerings. Paul recommends that the Christians lay by as the Lord blessed them. If that, when carried out, is not the apportionment system in its spirit, then we should like to know what is. Out of these voluntary offerings, which every Christian should make weekly, the consistories are asked to give so much for Home Missions, so

much for Foreign Missions, and so on to the end of the chapter. This is all there is to the apportionment system about which some find so much fault.

WE are looking forward to the meeting of General Synod for an advanced step in our missionary work. The Synod should calmly consider the importance of the work and take such action as will place it upon the eminence before the Church that it deserves. We believe the Synod will do it too. The new missionary paper should be placed upon its feet so that the work may at all times be properly presented to the Church. The $100,000 called for in the report of the Board should also receive the consideration it deserves. We have advanced somewhat more rapidly than our supplies have warranted. Army like, we must halt awhile until our base of supplies is definitely secured. We believe when once the Church is properly aroused and fully appreciates the need of these funds they will be supplied. We hope the General Synod will take definite and vigorous action. F.

THE PACIFIC COAST MISSIONS.

FOR many years the Bi-synodic Board had on the Pacific coast a number of missions. These were German entirely and several thousand miles from the base of supplies. It was an instance of an English Board managing German missions at long range. Upon the whole, these missions were not prosperous at any time in their history. When the Eastern Synods transferred their missions to the General Board, these missions came with the rest. The General Board wrestled with the question as to how they could be carried forward successfully. No one could give a solution to the question. The Board felt that to make them a success they should be under the control of a German Board. The General Board two different times offered these missions to the German Board, with the offer of quite a liberal sum of money annually in order to help carry them forward. All these offers were rejected; some of these missions seemed to be at a complete standstill. That some of the missionaries were entirely unfit for the work they were engaged in seemed self-evident, but the Board was not sufficiently well posted on the matter of men to get such ones as were needed. About this time appeared several articles in the Eastern Church papers laying very severe strictures upon the Board for mismanagement, intimating that funds were wanting likely for lack of confidence, because of the way that the business of the Board was being managed. One of the chief evidences of mismanagement was the fact that these Pacific missions were retained on the roll of the Board. After the most mature consideration and looking at the matter from every standpoint, the Board, after giving the missionaries timely notice, dropped the missions. We presume any other Board in Christendom would have done the same thing under like conditions, with perhaps this difference, that they would have dropped them a great deal sooner.

What seems strange to the members of the Board now is the fact that the Board is seemingly blamed for dropping these Pacific missions. There

are men in the Church to-day who really seem to think that the Board did wrong in abandoning them. It has, of late, occurred to us frequently, why did not these people say something for the encouragement of the Board when they were still on its roll, or at least protest against dropping them when the Board openly published its determination to do so? Why should the Board now be blamed for doing what it was compelled to do?

Then, too, there seems to be a general sentiment among the Germans that these missions should not have been dropped, and a still stronger one that they should be enrolled again. They go so far as to say that their Synods would likely accept of them now. The members of the General Board were to a man very sorry that the necessity was upon them to drop these missions, but these same men cannot see that the opportunities for success on the coast are any greater than they were prior to the time when they were dropped, and why our German brethren did not take them when so strongly entreated to do so. But men, like times, change, and so have these German brethren changed in their sentiment with regard to this work. We should engage in mission work on the Pacific coast, but for the General Board to do so now would seem utterly impossible. Men and means are both wanting. But the future will doubtless furnish both.

F.

ALL ONE.

OUR Church has her greatest strength along the North Atlantic coast and confined largely to three Synods. The five Synods west of the Allegheny mountains, while scattered over an immense territory, have not by any means the numbers that are set to the credit of the other three Synods. It is also a truth that much the greater part of the wealth belongs to the three Eastern Synods. The strength of these three Synods can be accounted for upon the ground that the original settlements from Europe were made within the territory of these Synods, while the missionary efforts for a hundred years were confined very largely to the same territory.

When in time the emigration westward began, the sons and daughters of our members were found among the moving masses. Then the Church began to plant her banners, first in Western Pennsylvania, then in Ohio, and later on the prairies of the great West. The missionary efforts of the Church in the territory beyond the Mississippi were very feeble, indeed, until within the last ten years. At the present time the West is receiving the attention of the Church, but not to the extent that it deserves. In the West are to be found the young people of our Eastern members. Not only these, however, but members of our Church who had arrived at middle age before they moved west. These people, while in the East, helped to build churches and parsonages, and make other improvements, and coming west they are compelled to do the same again, so that they may enjoy the privileges of their mother Church. When the importance, needs and prospects of the West are presented and urged upon the Church there are those who claim that the West has been and is now receiving the help of

the Church to a large degree. The correctness of the statement may not be disputed, and we are certainly very thankful for what the Church is doing for us, but the galling part about this matter comes in when it is put in such a way as if the East had actually done more than the West has a right to ask or expect, and that it is only a matter of good-will that any help is sent west. We often feel that this is a very unkind spirit, to say the least. To say nothing of the general good to be accomplished, the people of the East should be willing to take care of their children whom they have sent into the great West. Then, too, the men whom the Church sent west as missionaries do not feel quite at ease when reminded that they are rather objects of charity and are supported only by the grace of other sections of the Church. This spirit crops out with a good many, but we disclaim any general charge. The great majority of our people know no East, West, North nor South. This is the spirit that should prevail. All sectionalism and doctrinal differences should be sunk in the common desire and effort to extend the Church. The salvation of souls is more than doctrinal distinctions and to save souls should be the desire of all. All our home mission work is *one work* and is equally important in all sections. To plant our standards everywhere should be our desire.

F.

"He who prays for his fellowmen always finds acceptance for himself first of all."—*Talmud.*

"The light of a little band of Christian men and women is worth more to keep a community pure than all the light of all the lamps ever invented."—*The S. S. Times.*

"A great many people are thinking that we need new measures, that we need new churches, that we need new organs, and that we need new choirs, and all these new things. That is not what the Church of God needs to-day. It is the old power that the Apostles had, * * if we have that in our churches there will be new life."—*D. L. Moody.*

The May number of *The Missionary Review of the World* is an exceedingly interesting and helpful issue throughout. It opens with a suggestive article by Dr. Arthur T. Pierson on "The Twofold Relation of the World Kingdoms to the Kingdom of God." Rev. F. B. Shawe follows with a second illustrated article on "Nine Centuries of Buddhism," in which he gives us a striking description of Gautama's doctrine in theory and in practice. Dr. Ellinwood, Secretary of the Presbyterian Board, writes of "Missions in Siam and Laos," and Dr. Baldwin, of the Methodist Board, on "Work in Malaysia." Other articles of especial interest are contributed by Rev. James Johnson on "Money and Giving;" Dr. Geo. Smith, the great missionary biographer, on "A Missionary Romance," and Dr. Neve, of India, on "Unoccupied Fields of Central Asia." Some of the best things in the magazine are in the International, Field of Survey, Editorial and General Intelligence Departments.

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Foreign Missions.

Edited by REV. S. N. CALLENDER, D. D., Secretary of the Board of Foreign Missions.

EDITORIAL NOTES.

THE receipts of the Treasury for the month of April reached the handsome sum of $6576.91. This is $2016.78 in excess of the corresponding month last year. But notwithstanding this gain, the receipts for eleven months of the present fiscal year are $670.82 less than the corresponding eleven months of last year. Furthermore the receipts for May, 1895, were $5632.45, the heaviest during that fiscal year, so that should the present year equal the last the receipts for this May will have to amount to $6398.43. We will be glad if that figure is reached, but we are not oversanguine.

THE Foreign Board is profoundly thankful that during the present fiscal year, which closes with the present month, its finances have been in so healthy a condition. It has been able to meet all its current expenses, which included the sending out of Rev. C. Noss and wife, without contracting a single dollar of indebtedness. Our Church is evidently coming to a clearer apprehension of the success and growing proportions of our foreign work, and according to its constantly increasing wants a generous response. This is especially encouraging, in viewof the *hard times* which have signalized the last year or two. This encourages the hope and expectation, that when, in the good providence of God, the existing stringency shall have given place to renewed prosperity and business success, our Church will be prepared to enlarge its benefactions, and thus enable an enlarged prosecution of the work of preaching the gospel to all nations.

IT is no doubt this hopeful outlook which serves to encourage the sentiment, growing in the Church, that we should plant another mission in some other section of the heathen world. China has been especially named. But whether in China or elsewhere, that will be a glad day for our Church when a gracious Providence may open the way for such a step. Although the time for such a movement has not yet come, yet the growing feeling in this regard would seem to indicate that God is preparing us for the step, when one of these days the marching orders of *Forward* will be heard. God has most certainly larger things in store for us in this direction, and he is gradually preparing us for them.

BUT our work in Japan has by no means yet reached the full measure of its efficiency. Indeed we have but succeeded in reaching the condition for largely effective work. The late reorganization of our mission, the location of our workers at different points in our widely spreading fields, will enable our labors to radiate from four, instead of, as heretofore, one center. And with the increase, year by year, of our native evangelists, coming forth from our School of the Prophets, we may expect a growing success in preaching the gospel and winning souls to Christ.

CAN we not discern a marked providence in the present condition of our work? It required years of schooling for us to learn the practical work of missions; to train our Church for this blessed service; to lay the foundation and build the structure for our labors. Only by years of preparation have we attained the requisite qualifications and equipment and experience to fit us to accomplish the service God has laid upon us. And no sooner have we effected the necessary preparation than He has removed the hindrances and obstacles, previously existing, out of the way and opened the whole empire for our entrance and activity. The revision of the treaties has largely overcome the anti-foreign feeling, which so gravely interfered with the work, while the terrible ministry of war has served as the occasion for the illustration of the humane, sympathizing and merciful spirit of our holy religion, so that the people stand and gaze with wonder and admiration, and it has won a respect and toleration previously withheld. The way for the gospel is open as never before.

WE have cheering intelligence of the progress of affairs in the Tohoku Gakuin. Rev. D. B. Schneder informs us that the 141 students he reported for the last term was the number present at the opening of the term. Additional students entered during the term. At the opening of the present term 40 new students were enrolled; the number, it is expected, will be further enlarged by later comers. He does not mention the whole number in attendance, but judging from last term the number may reach some 160 to 170. This is especially gratifying, as the state schools have been competing so injuriously with the Christian schools. While Christianity is gaining in favor there still remains no little prejudice against it. And students of Christian schools are made to feel it, in seeking employment in competition with those educated in the government schools.

QUITE a number of the scholars in both our schools are the beneficiaries of American patrons. We request the patrons who may correspond with their beneficiaries not to make allusion to the amount they contribute for their support. The sum paid by the patrons is not placed in the hands of the beneficiary, which in some cases would be exceedingly unwise, but is disbursed by the mission for their support according to an established rule, or as special circumstances may require. To place the sum of $30 in the hands of some of them, a sum larger than they ever possessed at one time, would turn their heads, and induce an extravagance which would exhaust their income long before the end of the year. So as the rule must needs be applied to some, it is applied to all. There can be no discrimination without causing trouble.

THE Girl's School continues to maintain its number of scholars, between fifty-five and sixty. The government has not provided for the education of girls, as it has for boys. The general feeling heretofore has been that it is not wise to educate girls intellectually, except in very rudimentary branches. The notion was that education would spoil them, unfit them for the servile position they are expected to occupy. Female education was for the most part confined to the arts of housekeeping, em-

broidery and a few of the accomplishments. Ordinarily a girl was not expected to more than read her native language, or perhaps not even that.

THE government consequently has been slow to make provision for female education. But a change is manifesting itself in this regard, and the government is giving indications of a disposition to respond to this change. But as yet not much has been done. The consequence is that the Christian schools are being patronized. Hence our school is well filled with scholars, and it is to be regretted that the Board does not feel itself able to enlarge the school buildings and teaching force, that a larger number might be received. Most of the girls entering our school, non-Christian when they enter, if they continue any considerable length of time, become Christians before they leave.

REV. DR. MOORE is doing an admirable work with his stereopticon lectures, as appears from his articles in our Church papers. An exhibition or lecture of this kind will crowd a hall with from one to two thousand persons, if it be large enough. Should there be restlessness in the audience, and a disposition to create a disturbance, he will at the outset gain their attention by throwing on the screen some national pictures, the Emperor, the Empress and favorite native scenes, then pass to historical subjects, etc., and when he has won the attention of the disturbers he will pass to Scriptural scenes, and before they know it they are attentively listening to the teachings of the word of God. The people will sit and listen attentively by the hour. He has more calls for those lectures than he can comply with.

BY the time this number of the MISSIONARY GUARDIAN reaches its readers, the Sixth Triennial Report of the Board of Foreign Missions will be ready for distribution. We desire for it a wide distribution among the members of the Church. To this end we request our ministers to drop us a postal naming the number they can judiciously distribute, and they will be sent them free of cost.

REV. W. E. HOY and family have been busily engaged in making preparations for their return to Japan. They have given up their residence in Lancaster, and for the last several weeks have been making their farewell visits to their kindred and friends. They are, at this writing, at his father's home, near Mifflinburg, Pa. Rev. Hoy will attend the meeting of General Synod, returning from which he, with his family, will start on their long journey on the 11th of June, and expect to sail from Vancouver, B. C., on the 22d. They will be due at Sendai about the 8th or 10th of July. It will require 12 to 14 days to cross the Pacific Ocean. Miss Yoshida will, of course, accompany them.

WE still receive an occasional order for the Historical Sketch. A few days ago a brother asked us to send him 100 copies. That order was followed by another asking for 40 copies. They are all too late. The edition of 15,000 copies is exhausted with the exception of a small number which we have retained to answer calls for one or two or three. The edition of the tract, "The Life of Dengoro Takahashi," is also about exhausted. Nearly 10,000 of them have been distributed. The tract,

"The Almshouse One Cent Fund," is still in supply, and we are filling orders for it, as called for.

NOTES FROM THE FIELD.

April.

BY REV. D. B. SCHNEDER.

FOR March there were 26 baptisms reported in connection with our direct work.

THE school year in our schools is gradually being changed so as to begin with April, instead of with September, as in America. This brings the schools into better connection with the government schools. For several years past now we have been admitting new classes at the beginning of April.

A FEW days ago the students of the Tohoku Gakuin went off on their usual *undokwai* (excursion for exercise). This time it was a three-days' tramp. Most of the teachers, including the foreigners, went along. The weather was good, and it was a happy time. Sore feet and blisters (or "beans," as the Japanese call them) were nothing, compared with the delights of scenery, bathing at the hot springs, walking, talking, joking and singing together.

DR. MOORE made a very interesting evangelistic trip to Ishinomaki. The work at this place a few years ago was in a deplorable condition. Now, under the influence of a sincere and faithful evangelist, it has become very promising. Eleven persons were added by baptism, and the believers are much encouraged. The evangelist does not work alone; he is ably assisted by a lawyer, who is a sincere and earnest Christian, and also by an influential young man. These work together with the evangelist and are the means of doing much good.

MIYAGI Classis met on the 21st of the month. The meeting of Classis is always a busy time. It is not only the business that takes time. The pastors and evangelists, who seldom see the missionaries or each other, except at these meetings, have many things to consult and talk about. They have meetings for theological inquiry, social meetings, and many private conferences extending way beyond the usual bed time. This meeting was an unusually earnest one. There is an intense desire and purpose on the part of the Japanese brethren to bring Japan to Christ.

DURING the past ten days Sendai has been in the gayest of holiday attire. The occasion has been the return of the Sendai soldiers. An immense triumphal arch was erected near the railroad station, and many lesser ones graced the principal street. Words of welcome and congratulation, flags, streamers, lanterns, evergreens, appeared everywhere in bewildering profusion. The blooming cherry trees on every hand added to the glory of the occasion. The head of the Sendai garrison has been changed, and when the new general arrived, on the 20th inst., every school in the city was drawn up in file along his route, and he was greeted with cheers, the waving of hats, the display of fireworks, and the boom-

ing of cannons. The new man has traveled in America and Europe, and was among the most gallant of the officers in the late war.

AMONG the soldiers who returned was Mr. K. Sugai, a former student in our school. He was one of the number who helped to give Christianity favor in the war and to dispel the idea that Christianity kills patriotism. He was a brave soldier, receiving the special commendation of his commander. He fought at Weihaiwei and in Formosa. In a battle in Formosa the man to the right of him and the man to the left of him were shot down. He was spared, probably for some useful work in the world. He will reenter our school and prepare for the ministry. He showed me the New Testament he carried in his side pocket throughout the war, also a little cross made of brass which he and other Christian soldiers carried as a sign of their faith.

THE political events of the month are the appointment of Count Itagaki, the leader of the Liberal party, as Home Minister, and the appointment of Mr. Toru Hoshi, one of the leading Liberals and ex-Speaker of the House of Representatives, as Japanese Minister at Washington. Count Itagaki is one of the oldest and most enlightened of Japanese statesmen and is favorable to Christianity. Mr. Hoshi is a younger man, but a statesman of much ability and influence.

LAO WOMEN.

WHEN we were at home last year we were often asked about the women of Laos. Could you see them before and after accepting Christ, what a change you would notice! The heathen woman has no hope, as a woman, in the life to come, for their books teach that woman can never reach the rest to which devout Buddhists look forward. No; it matters not how faithful she may have been in feeding or clothing the priests, going to the temples on sacred days, or putting her sons into the priesthood; but if faithful in all this merit-making she may eventually be born again as a man, and *then* by living up to all the requirements of their Buddhist books there is, possibly, a little hope of Nirvana.

Of the Lao people, women are much more faithful in their attendance at the temples than men. At certain seasons of the year you will see them very early in the morning, either alone or in companies, carrying baskets containing rice, flowers, betel nuts for chewing and cigars for smoking. These offerings are taken to the temples and given to the priests. Often they join the men in merit-making processions to different temples. In this procession floats are seen, representing various kinds of animals to which are fastened offerings—cigars, matches, pillows, matresses and yellow robes, all for the priests. The procession is accompanied by the noise of gongs, cymbals and drums and by gaily dressed men or women dancing, and everybody is laughing and shouting. Should you ask what they hope to gain by all this "merit-making," or who will reward them, they are unable to answer, for their Buddhist religion does not teach the existence of a God who is touched either by their offerings or their faithfulness.

Is it any wonder, then, that after they have accepted Christ as their

Saviour they look so much brighter and are so much happier? As one old lady, who had been making merit all her life, said: "Before I heard of Christ there was no hope. My heart was like the blackness of the night, but now it is like the brightness of the sun."

Many of the Christian women walk from five to ten miles in the early Sabbath morning to church, and think it a privilege. The women have their own prayer meetings. One of these I had charge of from its start, some six years ago, and in all that time I have not had one woman to refuse to lead the meeting when it was her turn, and but one who could not lead in prayer when called upon. So far as I know, the same can be said of other prayer meetings for women. Not only is the inward change great but, externally, the change in a Christian Lao woman is just as noticeable. It is at once indicated by her wearing more and cleaner clothing than her heathen sisters.—*Ada P. Collins, in Woman's Work for Women.*

BUDDHIST MORALITY.

IT is not unfrequently the case that skeptics seek to damage Christianity by asserting that the oriental religions inculcate as high a code of morals as it does. And opponents of foreign missions resort to the same allegation to justify their opposition. It is true that Confucianism and Buddhism propound a high grade of morality, but what does precept amount to in any case, where the power to reduce it to practice is wanting? To illustrate the vanity of the Buddhist code of morality, we extract the following from an article in *The Missionary Review*, written by F. B. Shawe, Ladak, Tibet:

The sacred books of Buddhism enjoin "five vows for the laity" which are obligatory on every one professing to be a follower of the Buddha. They are as follows:

1. I vow and promise not to destroy life. In a note to this rule we read further: In this the first and principal vow are not only included men, but all living beings, and for that reason no one who intentionally hurts, kills or torments an animal can be a follower of the Buddha.

It is pleasant to be able to accord praise. Let Buddhism have the honor of having by this rule successfully inculcated the sinfulness of murder. Buddhism has much to do with the deep reverence with which human life is regarded in Ladak. The "suttee" has never obtained in Ladak, nor have I ever heard of child murder. The only murderers of whom I have ever heard have been Mohammedan travelers. But the Buddhist law in its working and application is much too wide for practical life, inasmuch as it does not refer to human life alone, but to all life of every description, and thus defeats itself. It means, for instance, that all wild beasts, poisonous snakes, mad dogs, etc., are to be carefully left alive. To destroy vermin is a heinous sin—which may perhaps account for the fact that Ladaki Buddhists are notoriously infested with fleas and lice. I have even seen these disgusting parasites carefully placed aside. But to the honor of Ladaki common sense it must be said that they are more usually destroyed. Each flea and louse, each wasp and gnat, each wolf

and leopard is a living being, and, in a Buddhist's eyes, has the same value as the man or woman! Of course, the slaughtering of beasts for food is strictly forbidden by this rule. Yet there are hundreds of Thibetans inhabiting the higher plateaus who live entirely on milk, butter, cheese, and goat's flesh. Cruelty to animals in every form is of daily occurrence. Heavy loads are placed on miserable, half-starved animals. Beasts are driven until they fall by the roadside, when they are left to die of starvation, unless the ravens and other birds of prey mercifully hasten the end. I have more than once had ponies with raw backs brought to me for a ride of twenty miles up and down hill.

2. I vow and promise not to steal.

To such an extent is stealing practiced in Ladak that no one will allow any man to remain alone in his room; if the owner is obliged to leave the room, the visitor must follow. This alone is sufficient to show that in Buddhist Ladak everybody is a thief as soon as opportunity offers. No man trusts even his own brother out of his sight.

3. I vow and promise to abstain from all unchastity, and not to lead astray the wives, daughters, or wards of any one.

In reply to this, I affirm that there is not one chaste male or female in Ladak. I affirm that no unmarried girl sixteen years of age will be found pure. It is impossible to go into detail on this point. Abundant proofs of my statements are, however, at hand for those whom medical work leads behind the scenes.

The reasons for this state of affairs are not far to seek. At the root of all lies, of course, the powerlessness of Buddhism to curb the passions. The chief surface reason is, however, the system of polyandry, by virtue of which several brothers have one wife in common. I do not think that Buddhism can be held responsible for the origin of this system. It must also be mentioned that in Ladak the marriage of cousins is absolutely unknown among Buddhists. But Buddhism has certainly shut its eyes to the manifest evils connected with polyandry. As visible proofs of the immoral condition of the people, I may perhaps be allowed to mention the extraordinary sterility of Buddhist females, the enormous prevalence of of venereal diseases, and the gradual decline of all qualities except those which man has in common with the brute creation ; this degeneration is attested by the ruins of works executed by the skill and intellect of former generations, of which the present generation plainly and candidly acknowledges itself incapable.

4. I vow and promise not to lie, deceive or bear false witness.

I have yet to find a Ladaki who denies that he habitually tells lies. They are so far better in this respect than the Kashmiri in that they do not lie without any apparent object to be gained. But given an object, every Buddhist Ladaki immediately becomes a liar. Stories of ingenious lies are told as good jokes. A man who has quarrelled with another walks for days to bring his case before the court in Leh. On arrival he picks up a large stone outside the court, which he produces within as the identical one with which his enemy assaulted him! This is not the occasional dodge of a cute individual, but the regular practice among the

people. On one occasion, when present in the court, I heard a Buddhist give evidence after being duly put on oath. At the close of his examination the Judge remarked: "How many lies have you told?" and the answer was: "Not very many, your honor!" This was considered a huge joke by the officials; and on my afterward mentioning the matter, I was asked in an astonished tone: "What are witnesses good for if they don't tell lies on your behalf?" It a notorious fact that no witnesses can ever be obtained against a man who is at all prominent; great men can do everything with impunity. Bribery and intimidation are the rule. I was once seeking for evidence on a certain point, and to my astonishment, could get none; my servant, however, remarked: "Unless you pay beforehand you will never get witnesses." This explained all, and also shows sufficiently clearly that Buddhism has not succeeded in rousing any feeling or conscience as regards the truth.

5. I vow and promise to abstain from intoxicating drinks. In a note to this we read: "It is only the Brotherhood (*i. e.*, priests, lamas) who keep this vow to its full extent. For the lay adherent is simply means to abstain from spirituous liquors. The Upasaka (*i. e.*, devout layman) may therefore take wine and beer in moderation."

This note is interesting. Subhadra gives us five rules "obligatory on every one professing to be a follower of the Buddha," and promptly informs us that the fifth is only kept by the clerics. Why is not the rule, which is surely plain enough, fully kept? Subhadra should also kindly favor us with a definition of the difference to be made between "intoxicating drinks, spirituous liquors," and "wine and beer." Otherwise his note is hardly intelligible to the ordinary mind. We will, however, take the lowest ground and state the rule to mean "Don't get tipsy." It would be interesting to ascertain the amount of grain annually used in Ladak for making "chang," a native beer. The use of this beer is the main cause of poverty in Ladak. People sit down at midday and drink till midnight. In nine cases out of ten one or both of two men fighting are tipsy. The guests at every wedding go home intoxicated. Workmen have repeatedly given me carousing and drunkenness as an excuse for not coming to work. Although the water in Ladak is so pure and refreshing that travelers are loud in their praises of it, the Buddhist Ladaki drinks water only when he can get absolutely nothing else, and in no case is drunkenness considered a disgrace.

AN OPEN DOOR IN TURKEY.

LET no one suppose that the Evangelical work in Turkey is at a standstill because of present tribulations. On the contrary, from almost every quarter word comes of unusual opportunities for preaching the gospel. Dr. Dodd, of Cesarea, writes: "Our schools are nearly all continuing; our places of worship, without exception, are open. Whatever may be the motive at the bottom, there is certainly more readiness to listen to the preaching and reading of the Word than ever before." Mr. Bartlett, who has recently come to this country from Smyrna, says: "Our work in nearly every particular is encouraging. The Girl's School

is larger than ever before, and the Boy's School is full and is doing its best work. From Kara Hissar we have never had such encouraging accounts as now. At Manisa every season brings new encouragement, and at Bourdour, Ak Hissar, and Oedemish there is much to stimulate our hopes." In a similar strain Dr. George F. Herrick writes from Constantinople: "Let our friends in America bear it in mind and lay it on their hearts that our door of welcome to the whole Armenian people for spiritual work is wide open, that we face an opportunity quite unexampled in the history of our work for that race, an opportunity practically without limit. We have every reason to believe that if we can weather this storm, larger and more self-reliant churches and communities will crown our efforts and the efforts of our fathers put forth for these so many years. This will require time and large present help, but if such help be given the expected result will not fail." A recent letter from Dr. Parmelee, of Trebizond, reports that notwithstanding the great amount of labor involved in relief work at that city, subjecting them to all manner of interruptions, the religious work has never been more hopeful than at the present moment. "There are now," he says, "twice as many scholars in the school as last year, and the chapel is packed from Sunday to Sunday with congregations three times larger than formerly, while the women's meetings are attended as never before."—*Missionary Herald.*

NOTWITHSTANDING the clouds that darken the outlook in Turkey, of which our missionaries write much, they are yet wonderfully sustained in their work and confident that light is yet to break through the clouds. They are strong in the faith that God will overrule these disasters for the advancement of his kingdom. One of the brethren at Marsovan thinks he sees signs of a spiritual blessing. Almost all Christians—Protestants, Armenians, Gregorians and Catholics—are fasting and praying with one consent for such a blessing, and there are many opportunities for pressing upon individuals the offers of the gospel. This brother writes: "Will not the friends who have prayed *for* us during the days of our peril now pray *with* us, that the times of spiritual refreshing may come to this people. He who has heard your prayers and ours, sometimes of late sending answers so direct as to startle us and rebuke our weak faith; he who has raised up friends here to protect us and has stayed the tide of destruction at our gates will surely now, if you join with us in one great strong prayer of faith, grant that gift most needed, the gift of the Holy Spirit in saving power and grace."—*Missionary Herald.*

AN incident reported to us from Gurun, near Sivas, in Turkey illustrates the truth of Christ's words that "He that loseth his life for my sake shall find it." Of the 1,600 Armenian houses in Gurun only 400 remain. At least 1,200 persons were killed and 200 brides or girls carried off. A girl whose name means by interpretation "unfading" was also taken—a Protestant—her New Testament in her bosom. They did not injure her, but soon after starting told her she must accept Mohammedanism. She refused; they threatened to kill her, but she remained faithful. Again and again they insisted, but she as often resisted, crying out, "Kill me now if you must, for I'll never, never become Moslem;" and she took out her little Testament and read it in their presence. They actually let the girl go, and she turned around and found her way back home unharmed.—*Missionary Herald.*

Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

Correspondence relating to woman's work for missions, news items, helpful thoughts and incidents, questions, &c., are cordially invited, and will be thankfully received. Address all such matter to

REBECCA HAMILTON SCHIVELY,
252 S. Main St., Chambersburg, Pa,

W. M. S. OF THE REFORMED CHURCHES OF LANCASTER, PA.

AT the regular meeting of this Society held April 11th Mrs. W. A. Heitshu occupied the President's chair for the last time, having at the previous meeting declined re-election.

Mrs. Dr. E. V. Gerhart was elected President for the present year, and upon taking her place she appointed a Committee on Resolutions to give expression to this Society's appreciation of the services of our retiring President.

Your committee would therefore respectfully offer the following:

WHEREAS, This Society was organized on the thirteenth of April, eighteen hundred and eighty-eight, in the parlor of Mrs. W. A. Heitshu, largely through her instrumentality and upon her invitation, and,

WHEREAS, Mrs. Heitshu, having been elected the first President, and having served in that capacity acceptably for eight years, has now declined a re-election, it seems fitting that we should give formal expression to our appreciation of her services, be it

Resolved, That we gratefully recognize the enthusiasm and devotion with which Mrs. Heitshu entered into the work of this Society, and the ability and zeal which she manifested in presiding over its deliberations.

Resolved, That we call to mind with a deep sense of gratitude the blessings which have come to us during the past eight years in the operations of this Society, not only in that we have contributed to the cause both of home and foreign missions, but also in this that we have grown in knowledge and zeal with respect to mission work, and have ourselves, as members of the different Reformed churches of this city, been brought into closer sympathy and fellowship in the consciousness of our love for our common Lord and Master.

Resolved, That we hereby pledge ourselves to renewed effort in behalf of the Women's Missionary Society of the Reformed Churches of Lancaster, and in behalf of the cause of missions, so that the blessings with which our work has hitherto been crowned, may be multiplied in the future and bear abundant fruit to the glory of our blessed Lord and Saviour.

Signed:

MARY C. TITZEL,
MARY GERHARD,
F. E. STAHR,
Chairman.

W. M. S. LANCASTER CLASSIS, PA.

THE seventh annual session of the Woman's Missionary Society of Lancaster Classis was held in the Lutheran church at Pennbrook, Dauphin Co., Penna., April 29, 1896, Lancaster Classis being in session in the Reformed church. The devotional exercises were conducted by the President, Mrs. D. W. Gerhard; after which the delegates handed in their credentials and after roll-call favorable reports were given of the work done in the various societies of the several charges. The President asked for a larger circulation of the Church periodicals, especially the *Woman's Journal*. The morning session was closed by the repetition of the Lord's Prayer and benediction by Rev. F. L. Kerr.

The afternoon session was opened at 2 o'clock by singing of a hymn, Scripture reading by Miss Margaret Sangree, of Harrisburg, and prayer by Mrs. Rosa Jenks, of Lancaster. The roll was called, at which 32 delegates answered to their names, representing 14 charges and 16 congregations. This was followed by the reading of the minutes of the previous meeting, which were approved as read.

The Treasurer, Miss Basom, read her report, which was as follows: Collections for the year, $473.93; expenditures during the year, $383. This report being very encouraging it was decided to increase the pledge to $300, an advance of $50 on last year. A talk on Mission Bands was opened by Mrs. Ebersole, of Marietta. It was recommended to organize Mission Bands wherever practicable. The election of delegates to the Eastern Synod, which convenes in October at Philadelphia, was next held. It resulted as follows: *Primariæ*, Mrs. Siple, Hummelstown; Miss May C. Graeff, Harrisburg; Mrs. J. W. Meminger, Lancaster. *Secundæ*, Mrs. Susan Wolf, Maytown; Mrs. Flora Cusack, Harrisburg; Miss Jane M. Powers, Lancaster. As delegates to the General Synod to be held in Dayton, O., in May, Mrs. Annie E. Ebersole, of Marietta, and Mrs. D. W. Gerhard, of Lancaster. The election of officers resulted in the choice of the same holding office the past year: *President*, Mrs. Rev. D. W. Gerhard; *Vice-President*, Miss Margaret Sangree; *Secretary*, Miss Jane M. Powers; *Corresponding Secretary*, Mrs. Susan Wolf; *Treasurer*, Miss Minnie M. Basom. Discussions on various subjects followed, relating to woman's work for women, after which the meeting adjourned with prayer and benediction by Rev. F. L. Kerr.

The evening meeting was held in the Reformed church: devotional services by Rev. M. H. Sangree; address of welcome by Miss Grace Henry of Pennbrook; with response by Mrs. Rev. Ellis S. Hay, of Maytown.

The President read an interesting report, a paper on "Giving" was read by Mrs. E. V. Gerhart, and one on "Mission Band Work" by Miss Ella Gutelius, after which addresses were made by Rev. Wm. Yenser, of Marietta, and Dr. S. N. Callender. A collection was then lifted and there was closed a very successful missionary meeting.

EMMA F. HARNISH.

"The true method of increasing our sphere is to fill to overflowing that in which we are."—*W. Taylor.*

W. M. S. MERCERSBURG CLASSIS.

THE Women's Missionary Society of Mercersburg Classis convened in its eighth annual session in St. Paul's Reformed Church, Waynesboro, Pa., on Friday evening, May 1, 1896. The pastor of the church, Rev. A. S. Dechant, being absent, Rev. F. F. Bahner, of Trinity Reformed Church, Waynesboro, conducted the opening service, after which the President of the Society, Mrs. I. M. Beaver, briefly stated the aims of the Society. Rev. I. N. Peightel, of Greencastle, delivered an address on missions. Miss Sallie Fisher, of Waynesboro, read a paper, entitled "One Step Forward." "His Presence," the tender, beautiful poem written by Mrs. A. M. Heller for the meeting of W. M. S. G. S., at Reading, and published in the MISSIONARY GUARDIAN for August, 1893, was recited by Miss Viola Miller, and a fine solo, "Holiness," was sung by Miss Rose Lidy, both among the earnest and faithful young workers of our Waynesboro congregations. The choirs of both Trinity and St. Paul's gave evidence of their interest by their presence and kind assistance in the music. After the benediction there was a short business session and the delegates were enrolled. The Society then adjourned to meet on Saturday morning.

At the business session of Saturday reports were read from the various congregations of the Classis, moneys were received and officers elected for the ensuing year. The election resulted as follows: *President*, Mrs. I. M. Beaver, Marion, Pa.; *Vice-President*, Mrs. A. R. Schnebley, Mercersburg, Pa.; *Treasurer*, Miss R. H. Schively, Chambersburg, Pa.; *Recording Secretary*, Miss Jennie S. Clever, Cleversburg, Pa.; *Corresponding Secretary*, Miss A. E. Wicke, Chambersburg, Pa. To the Executive Committee, Miss Florence M. Richardson, Waynesboro, and Mrs. George W. Frye, Upton, Pa., were elected. Among the moneys appropriated were $40 towards the Building Fund of the Society; $30 towards the support of the Girls' School at Sendai, and $25 to the general treasury of home missions. The meeting will be remembered as a pleasant one, though not as full as was hoped for. All visiting delegates spoke gratefully of the kind entertainment afforded them by the good Reformed people of Waynesboro.

ADELAIDE ZACHARIAS.

W. M. S. LEHIGH CLASSIS.

THE third annual meeting of the Woman's Missionary Society of Lehigh Classis met at Coplay, Thursday, May 7th, in Trinity Reformed church, Rev. W. R. Hofford, pastor. There were thirty-two officers and delegates present, the largest in the history of the Society. Eleven congregations and fifteen societies were represented. There were also present a large number of visitors from Allentown and various towns along the Lehigh Valley. The places represented by the delegates were Lehighton, Egypt, South Whitehall, St. John's, near Laury's; Coplay, St. John's, Salem, Zion, Trinity, of Allentown; Macungie and Kutztown. The annual reports of delegates and committees were received and the Treasurer's total report was $224.50. This amount provides for the payment of the Synodical pledge of $175 and the necessary expenses of the Society, and leaves a balance in the treasury, which is the best financial

report yet given. The committees on soliciting subscribers to the *Woman's Journal* reported a number, but not so encouraging as was hoped. New committees were appointed ; reports from the missionary bands were specially encouraging and showed great interest and activity in that department. They used the *Mission Band Helper* with much success.

The officers for the new year are: *President*, Miss Anna Kieffer, Allentown; *Vice-President*, Mrs. J. B. Mauser, Treichler's; *Corresponding Secretary*, Mrs. J. W. Knappenterger, Allentown; *Recording Secretary*, Miss Nina Danowsky, Allentown; *Treasurer*, Mrs. S. R. Seiple, Leighton. The Executive Committee consists of the officers and the following: Mrs. W. F. Conrad, Mrs. D. M. Kratz, Mrs. R. M. Brong, Allentown; Miss Ella Gehman, Macungie; Mrs. W. F. Levan, Coplay; Miss Clara Kohler, Egypt. The Society appointed as delegates to the meeting of the Woman's Missionary Society of General Synod, to be held at Dayton, Ohio, May 27th and 28th, Miss Kieffer, Mrs. Mauser and Mrs. Heilman.

The delegates to the Woman's Missionary Society of the Eastern Synod, to be held in Philadelphia in October, are Mrs. Seiple and Mrs. Kratz, *primariæ*, and Mrs. Hecker and Mrs. Berger, *secundæ*.

Pledges were made for the new year to the amount of $175. After the adjournment of the business session in the afternoon the delegates and friends enjoyed a bountiful repast in the Sunday-school room, which was enjoyed by all. At 7.30 the public evening meeting was held in the church. On account of illness, Rev. Dr. S. G. Wagner was not able to deliver an address. The following program was rendered: Opening service, greeting, Rev. W. R. Hofford, D. D.; cornet solo, Master Harry Newhard; recitation, Miss Daisy Geidner; solo, Miss Ursula Minnich; duet, Misses Florence Ruhe and Bessie Wolf; hymn; addresses, Revs. J. Alvin Reber, G. W. Richards, and Prof. J. W. Knappenberger. The Society starts upon a new year with very bright prospects. The delegates manifested much enthusiasm in the work, and it is to be hoped that they may be inspired to do even greater things for the Master.

ELLA C. GEHMAN.

W. M. S. PHILADELPHIA CLASSIS.

THE annual meeting of the Woman's Missionary Society of Philadelphia Classis was held on Tuesday, May 12th, in Calvary Reformed church, Philadelphia. The business meeting opened at 10:30 a. m., with singing and prayer by Rev. E. C. Wiest, and Scripture reading by Vice-President Mrs. Lillian Derr ; then followed reading of minutes and reports of standing committees, also reports from the various congregational societies, 21 of which were represented by delegates, 5 sending written reports. The same officers were re-elected.

Mrs. R. C. Zartman was elected delegate to the Woman's Missionary Society of the General Synod, and Miss Matthias, Miss Kroneberger and Mrs. E. C. Hibschman were elected delegates to the Woman's Missionary Society of the Eastern Synod, which will convene in the First church, Philadelphia, in October. As the societies responded so heartily to the request that we sell as many cake recipes as possible we decided to try

another method this year, hoping for as good a result. Each delegate is to receive a 5-cent piece for her society to use as talent money. We are delighted to report that this year we raised the entire sum pledged to the Synodical Society, and we were enabled also to donate $25.00 to the Messiah church, Philadelphia; $25.00 to the Tioga, Philadelphia; $25.00 to the mission in Denver in charge of Rev. Henry Tesnow, and $25.00 to the Calvary, Philadelphia.

The public meeting in the afternoon was one of unusual interest, the following being the program:

Singing of a hymn, Scripture Reading, by Rev. E. C. Hibschman, of Trappe, Pa.; prayer, Rev. C. Alspach, of Philadelphia; address of welcome by pastor, Rev. Jesse H. String; solo, Mr. Geo. H. Taylor; missionary address, "Is the World Coming to Christ?" by Rev. Fred. Stanley, D. D., formerly a professor in Tokio, Japan; singing of a hymn; original paper read by Mrs. Baker, of Norristown; reading by Mrs. H. A. Bomberger, after which a collection was taken and the benediction pronounced.

W. M. S. LEBANON CLASSIS.

THE Woman's Missionary Society of Lebanon Classis held its eighth annual meeting on Ascension day, May 14th in the Reformed Church at Myerstown, Pa., Rev. Albert Gonser, pastor. There were forty-one delegates and fifteen congregations represented. The delegates pledged themselves to the Classical Society for $157, and for the Church-building fund $45. Paid on church building fund $178, hoping we can soon pay it all. Our pledge to the Synodical Society is $175. The *Woman's Journal* was then very ably discussed, and the Society came to the conclusion that it should be the official organ of woman's work in the Reformed Church, receive our hearty support and that every possible effort be made to increase its circulation.

The officers for the next year are: *President*, Mrs. John Bressler, Lebanon, Pa.; *Vice-President*, Miss Lizzie Snavely, Lebanon, Pa.; *Recording Secretary*, Miss Elvy Kilmer, Myerstown, Pa.; *Corresponding Secretary*, Miss Fannie Brunner, Campbellstown, Pa.; *Treasurer*, Mrs. Geo. W. Stein, Annville, Pa.; *Editress*, Emma U. Leinbach, Reading Pa. *Executive Committee*, Misses Virgie Witmer, Della Donges and Sallie Leinbach.

Delegates to the Woman's Missionary Society of the Eastern Synod are Miss Mary F. Johnson and Miss Lizzie Snavely; alternates Miss Fannie Brunner and Miss Coover. In the afternoon a well attended meeting was held at which Miss Snavely presided, Rev. J. E. Heister, D.D., led in prayer. Miss Della Donges delivered the address of welcome. Response, Mrs. Rev. I. Fisher, after which an interesting program was rendered. Rev. J. E. Hiester, D.D., Rev. Mr. Donat, Prof. J. Rauch Stein and Mrs. Heitshu of Lancaster delivered addresses on the subject of missions. There was excellent vocal music rendered. The President, Miss Lizzie Snavely, read a very able report of the Society, giving a full account of what the Society has done and is still doing. Collection $12.93. The semi-annual meeting will be held at Epler's church in November.

EMMA U. LEINBACH, *Editress.*

Boys' and Girls' Corner.

A DUMB TEACHER.

I WAS tired, and sat down in my chair to rest. I had been out to the pagoda, where the rich men held a seven-day festival. I was on my way from the house of a widow whose husband had been a Christian, and I found that every one believed in idols. I read and talked a long time, but they were joined to their idols. As I sat down to rest in my house I meditated and was very sad. God had not put my words into the sword of the Spirit, and these hearts were like stone.

While I was sitting there I heard a jabbering, and looked out and saw half a dozen men and women looking at my New York dog. They looked up at me, and as I recognized one of the men I called them in, and then he reminded me of a former conversation. He came in with a man and his wife. They stood by the stile and looked and looked at the big dog, and when I bade them enter they came in, the woman having a tray of dried meat and vegetables on her head. As the woman seemed timid, I said:

"Though he is chained to that post, give him something to eat, and he will not harm you;" and so in faith the timid woman walked up and put down the tray at the feet of the dog; but then, she crouched back and looked up into the face of the dog and saw that it was a dumb image, and picked up her tray.

They asked me what was the object of its being there, and I said, "Listen;" so they sat down on the grass, and I put questions to them.

"Is he not here to guard me from thieves and *dacoits* and help me in various ways?"

"But he cannot do anything," they replied.

"Don't deride my American dog," I continued. "See he has ears and eyes and feet;" and then we got up and peered into those ears and eyes. It all came back to me. They smote upon their breasts a little, and put up their hands to me in a respectful attitude.

"We do not like to dispnte the great teacheress, but it is impossible for this dumb image to hear you or see you, or do anything for you."

We had an earnest dispute, and after they had come up the stairs and drunk a little water I sat down and came to the facts.

"I am only following out your customs if I trust in a dumb image, and you are right. It cannot hear me when I ask for protection, and it cannot guard me while I sleep."

"Ah! that is good," said the man, "your words are now true and wise and good."

I continued, "It cannot do anything for you or any other person;" and then I told them that I had brought it here to show up their false custom of making an idol, calling it a god, and trusting in it for help. They said their god was consecrated, but I told them it was not changed in power after it came from the maker's hand, and that my old dog passed through a *fire-consecration* when he was made, but he had no life or power.

Weeks passed on, and now that man came to show the dog, and convince his other friends of the folly of idol worship. He told me that he and the other couple had never been to the idol-god since that day. I gave this company leaflets, and they took them away, but my friend, the man, looked back upon the figure as he went out of the gate, and I heard him say to his friend.

"*That* has done more for me than this kind of books !"

"Yes, I hear," I called out; "and you must come again and get lessons from the dumb teacher. I will be his speaker."

"I will do so," he replied, and then he turned to his friends and looked serious. "At the great festival last year I heard that the dog had over three hundred visitors, men, women and children."

This was true; on great occasions many of the district people come in to look at him, and there is not a day but that he has some visitors. There he stands in front of a group of crotens and roses, sun or rain, night and day. God, the living God, is able to use various means to bring light to his creatures.

Some of my New York friends are sending me a large eagle, and "*New York*" will now have a companion in my "*America*," another dumb teacher, who will rest upon a tall post on the opposite side of my front walk. "Sow beside all waters."—*Mrs. M. B. Ingalls, Missionary in Burma, in Baptist Miss. Mag.*

A MISSION BAND IDEA.

"A FRIEND tells of a small irrepressible who climbed up on the arm of her chair and said triumphantly:

"'You don't know who I am!'

"'Why, who are you?'

"With a complacent air he answered, 'I'm Ann Judson.' Not believing in transmigration, she asked him what he meant, and he explained that in his mission band each child was representing a missionary for a month, and must bring all the information possible about her life and work."

(We find the above among our clippings, and commend the idea to leaders of bands.—ED.)

ALL THINGS SERVE THEE.

Thou usest tree and flower,
The rivers vast and small;
The eagle great, the little bird
That sings upon the wall.

The huge rock in the vale,
The sand grain by the sea;
The thunder of the rolling cloud,
The murmur of the bee.

All things do serve Thee here,
All creatures, great and small;
Make use of me, of me, my God,
The weakest of them all.

—*Public Ledger.*

THE GUARDIAN, 1850-1890.
REFORMED MISSIONARY HERALD, 1881-1890.

THE MISSIONARY GUARDIAN.

VOL. VI. JULY, 1896. No. 7.

A RECENT action of the Board of Publication makes it necessary for us to announce that this is the last issue of the MISSIONARY GUARDIAN. In October the Mission Boards will take up the work of publishing a missionary periodical. They will take the subscription list of the MISSIONARY GUARDIAN, and furnish the new publication, without charge, to those whose subscriptions have not expired, thus keeping faith with the present subscribers.

WHY SHOULD WE SUSTAIN CHRISTIAN MISSIONS?

IN asserting the claims of missions, it is usual to emphasize the Saviour's command, to preach the gospel to every creature; to point out the deplorable condition of those who are without hope and without God in the world, and the fearful destiny which awaits them in the spirit world; to appeal to our Christian sympathies in behalf of their deplorable estate, and to urge many weighty considerations besides. But underlying all these, and investing them with all their truth and cogency, is the one all-comprehending purpose of God, as revealed first in creation, and completed in redemption. God had a clearly defined purpose and plan in His great creative thought. It was the outbirth of love. Its consummation was in man, created in His own image. It involved the calling into existence of a numberless host of rational and moral intelligences. These creatures were to be called into being through the agency of human generation. To this service God adapted and fashioned the human body, and lodged in the world of nature the resources and provision necessary to enable man to conform to the terms of his office. All the complexities of the material world, therefore, its treasures, its forces and its productive powers, were ordained for man, that in the use of them he might subserve the purposes of his creation and constitution. His right to them is limited to their use for the purpose for which they were created, and in no case can he rightfully claim them as his own in the sense of selfish ownership.

In consequence of the incoming of sin, caused by man's moral delinquency, the whole organism of creation, including man himself, fell into a state of derangement and disorganization, and falling under the domination of the powers of darkness, threatened the subversion of the whole plan and purpose of Creation. From this impending catastrophe were man and nature rescued by the coming of our Lord Jesus Christ. He led captivity captive, and rescued man and nature from the dominion of evil.

Thus rescued, man and nature are restored, progressively, to their right relations to God, and the original creative plan and purpose reinstated. Now the whole meaning and intent of human life are comprehended in the establishment of the Kingdom of God on earth. To this end are all the resources, powers and wealth of nature divinely ordained. And only as man recognizes this fact, and voluntarily adjusts himself to the requirements of God's purpose and ordinance, can he realize the end of his being whether for time or eternity.

What now do we learn from all this? This namely: that in our own persons we are not our own, having been bought with a price; that all our earthly possessions are but a part of the means which God has provided for the establishment of His kingdom on earth, and that he has placed them in our hands, as means to an end, to be used by us for the purpose for which He created them; they are *a trust* which He has committed to our execution, and we are responsible to Him for its faithful discharge.

But Christ's provisions of grace are for all men, and all men are entitled to the benefits of the provisions He has made for human redemption. If then we see our fellow men in want of spiritual help, while we hold in our hands some of the means He has ordained for their relief, and wickedly call it our own, witholding the needed help, we fall under the condemnation of those who, failing to do it unto one of these, do it not unto Christ. Mission work is the outward expression of a basal principle in Christianity.

C.

HINDOO MORALITY.

THE following extracts from the speech of Babu Dinanath Gongoli, at the Sixth Social Conference, Allahabad, 1892, show the condition of morals in India: "Three years ago, coming to know of the case of a Kulin who had left upwards of 100 widows at his death, I was to make inquires about polygamous marriages among Kulins. I have brought with me a list containing names of Brahmans as well as Kayesthas having more than one wife. I have made a summary of the list. It shows that the information was collected from 426 villages, showing 618 bigamists and 520 polygamists. Of the polygamists 180 have three wives, 98 four each, 54 five each, 35 six each, 26 seven each, 20 eight each, 10 nine each, 19 ten each, 9 eleven each, 12 twelve each, 5 thirteen each, 11 fourteen each, 4 fifteen each, 6 sixteen each, 2 seventeen each, 1 has nineteen wives, 3 have twenty wives each, 1 has 23 wives, 4 have 25 wives each, 4 have 30 wives each, 2 have 32 wives each, 1 has 34 wives, 1 has 35, 1 has 36, 1 has 50, 1 has 52, 1 has 67, and 1 has 107 wives. A boy of 12 years has 2 wives, 3 boys of 15 years have 2 wives each, 1 boy of 16 years has 3 wives, 1 boy of 16 has 7 wives, 2 young men 20 years old have 8 wives each, 1 young man of 22 has 17 wives, 1 of 32 has 20 wives, and 1 of 37 has 35 wives. 8 graduates of ages ranging from 24 to 40 have two wives each, one of them being a college professor. One graduate 28 years old has 4 wives. There are 7 bigamists of ages ranging from 25 to 32, holding high positions, such as those of deputy magistrate, munsiff and engineer; and there is a munsiff 54 years old who has 12 wives."—*Assembly Herald.*

Home Missions.

Edited by REV. D. S. FOUSE, D. D., Superintendent of Board of Missions of General Synod.

GENERAL SYNOD AND HOME MISSIONS.

THE meeting of the General Synod at Dayton was in many respects the most important of all such gatherings in the history of the Church. It was a fine looking body of men—a body of men that seemed to be impressed with the responsibility of the work before it. It was an intellectual body, the intelligence of its members beaming forth from their faces. With all, the gravity of the work to be accomplished seemed to move the whole Synod to an activity and freedom which is not always noticeable in such a body. In the work accomplished it was the best gathering of the kind. Never was there so little of jealousy and bickering. While every one seemed to have an opinion on every subject that came up for consideration, there was an absence of that narrow, selfish and fault-finding spirit which is noticeable at times in such bodies.

So far as the missionary work of the Church is concerned, this General Synod gave it due consideration, and this, too, far beyond any previous gathering of this body. No doubt the spirit of the times had something to do with it. There has come to prevail among us a missionary spirit such as the Church never knew before, and this, doubtless, awakened a greater interest in the members of this Synod.

It has been customary heretofore for the Committee on Missions to write out the report, summing up the work during the triennial term, recommending a few unimportant things, and then let the matter rest. This report was usually adopted, and that was the end of it. Few of the members of the body, a week later, could tell what action had been taken. This meeting, however, was an exception on this point. The President of the Board read his report, and then a motion prevailed making this report and other home mission matters the order of the day for Monday afternoon, immediately after the opening services. Other matters pressing, the order of the day was laid on the table until the evening session. At the evening session the subject of home missions was taken up along with the Committee's report. It was discussed during that entire session and part of Tuesday morning's session. The whole subject was thoroughly discussed and every feature of the work examined into, so that every member on the floor of that Synod, provided he was at all interested, had a full understanding of the workings of the Board and the importance of the work. If that discussion did not do much good then we are very greatly mistaken. We wish to tell the readers of the GUARDIAN what was done and recommended to be done for the home work by the General Synod. We will give the report in detail, so that it be better understood.

HARBOR MISSION.

This is a mission at the harbor of New York where the immigrants are received. Many Germans and people of other nationalities are mem-

bers of the Reformed Church. When these land on our shores they are entire strangers, and often fall victims to the land sharks that infest the landing places and are robbed and defrauded of all their possessions. It is the duty of the harbor missionary to receive these people and take care of them. He sends them to their future homes in the West or elsewhere, and recommends them to the nearest pastor, so that he may look after them and care for them spiritually. In this way much good is accomplished for the Church and the cause in general. We do not wish, however, to create the impression that he is to see only to the members of our Church. No, indeed, the good work must not be confined to such narrow limits, but every one who can be aided must receive the care and attention of the missionary. Paul Sommerlatte is the missionary at the harbor of New York, and for this purpose, as salary, the General Synod set apart $1,000 annually for the next triennial term. In addition to this the German Synod of the East furnishes a clerk and makes some provisions for lodging immigrants. This is an important work and deserves the support of the Church.

HUNGARIAN, BOHEMIAN AND POLISH WORK.

There are about 100,000 Hungarians in the mining districts and cities of this country. Many of these are Reformed. Among these we now have six missionaries, all from Hungary. These men are doing a good work. The Church can point with much satisfaction to her work among these people. This work should be very greatly extended in the near future. In Chicago there are said to be 100,000 Bohemians and 70,000 Poles. This would seem a very large number, but statistics, they say, tell no lies. Among this large foreign population, we are told, are many Reformed people, and it manifestly becomes our duty as a Church to see to their spiritual welfare. Our Board of Home Missions has determined to commence work among this foreign population. For this work Charles Molnar, a Hungarian by birth, but long a resident of Bohemia, has been selected. He can also preach in the Polish language. Mr. Molnar is a graduate of a gymnasium in his native country, and of the McCormick Theological Seminary at Chicago. He will commence his work in September, as it was not deemed best to inaugurate the work during the summer months. He has already been over the ground and visited many of the people among whom he expects to labor, and seems very sanguine of success. For this work the Synod set apart the sum of $6,000. Of course, this has reference only to the salaries to be paid to the missionaries. This will suffice for the work as it now stands and will allow a little margin for additional work. That we will have additional work along these lines long before the present triennial term closes admits of no doubt.

ENGLISH MISSIONS.

Of these the Board has 101 at the present time. During the three years past quite a number became self-supporting and a few were dropped from the roll as being unpromising. A large number of new missions were enrolled, while the calls for additional ones have been very numerous. The large cities and the larger towns everywhere are calling

for the establishment of congregations. The work of the Board is growing at a rate that taxes all its energies to direct and provide for. Certainly God is calling loudly upon us to go in and possess the land. Within the next twelve months there should be at least twelve new missions established, including those now in process of founding. In fact the Board cannot well say no any longer to some of the points calling so long and so loudly. It is an issue now upon us, and as a Church we must meet it. We believe now also that the Church will stand by the Board in anything that is reasonable and within reach. The Synod seemed wrought up to a high pitch of enthusiasm, and authorized that the sum of $45,000 should be apportioned upon the Synods for this work. This is a sum that the Church can easily pay, and we believe will pay if properly confronted. Every cent of it will be needed during the next three years in order to carry on the work as now constituted and the additional work that must be undertaken.

GERMAN WORK.

Though there are two German Boards operating among the Germans of this country, still it is felt that there is great need for additional work among the Germans. As the Germans have not united their work with the other missionary interests of the Church and the General Board, the General Board of necessity could not take the interest in the German work that it does in the English work. It was felt, however, that this one Central Board should do something for the German work in addition to what has been done by the Germans themselves. This matter was discussed at some length. Finally a motion prevailed that the sum of $6,000 be given for additional German work in our large cities. No matter how important our English work, the Church should still do something for the Germans, since our English classes and charges are continually fed by the Germans, as one after another of their congregations passes over to the English portions of the Church. The above items include all the action of the General Synod on matters relating to the home work in which apportionments are involved. It will be seen that the sum of $58,000 has been apportioned annually for the next three years. That is more than the Board has ever been voted by the Synod, but we must remember that the work mapped out is much more extensive than ever before. But we should all see to it that the sums voted do not become a dead letter when they come down to the congregation. There is the point where the work must be done, if success is to crown our efforts. Let us not fail to carry the enthusiasm down to that important point. F.

A SENSIBLE ACTION.

"RESOLVED, *That promising young men graduating from our institutions be urged by this General Synod, and by the Classes under whose care they are, to consider prayerfully the claims of the South and West as fields of usefulness for the exercise of their talents.*"

The above is one of the resolutions in the report of the Committee on Home Missions. No more sensible action was taken by General Synod.

It was the right of the highest judicatory of the Church to speak thus plainly to her sons who are studying for the ministry. But why speak in this way to the young men? some may ask; what need is there for such advice as this? Very much, indeed. A good brother at General Synod insisted upon it that the missions in the West need not suffer for lack of pastors, since there are young men in the East just waiting for fields. The brother was deeply in earnest about the matter, and almost scouted the idea that the young men cannot be gotten to the West. We have been in the West for nearly thirty years and know whereof we speak when we say that during all these long years we have had to coax and beg and entreat to get the young men west to take our fields that need diligent workmen. As we write our mind runs over the fields now vacant in the Synod of the Interior and we find that they are six in number. Every one of these fields is as promising as many that have good pastors in the Eastern Synods. Of course the salary is not high, but must a man always measure his usefulness and willingness to labor by the amount of salary he is to get? But even upon the score of salary, the West, to say the least, compares very favorably with the East.

At the General Synod the fact was mentioned that the Foreign Board had plenty of offers of men for their work. That seemed strange to some of the brethren. To us it is not strange. It requires just as much hard labor, self-denial and self-sacrifice to labor in the West and make a success as in Japan. We know that we lay ourselves open to criticism when we say this, but the truth of it none will dispute who understand the work. And yet a young man has just as much to his credit and as much pleasure and satisfaction in Japan or in the wilds of the West as he would have in the strongest and best parish in the East—not so much to pleasure perhaps, some more work likely, a smaller bank account at the end of a quarter of a century, but just as much of everything else that is really substantial and worth having. We all have our peculiar notions about these matters, but individually we do not believe that any man who, with the proper motives, enters the ministry, sacrifices too much, whether he goes to Japan, China or on the plains of our Great West. Neither is there very much difference in the degree of work. The minister, to do his work faithfully, must endure much, sacrifice much, work hard, and dedicate his whole life to the cause. Doing this, what matters it whether he is in the Great West or in Japan? We are glad then that the Synod has spoken to our young men. Let us hope that they will hear the voice of the Church, and hearing obey. F.

MISSION ITEMS.

THE Licentiate, E. H. Laubach, of Easton, Pa., has been commissioned for Warren, Ohio. This is an important point. It has been vacant only for a short time and the people are very anxious to have a pastor. Bro. Laubach will find a very clever and earnest people with a nice new Church almost free of debt. We predict good news from Warren when the new pastor gets down to real, steady, hard work. He takes charge about June 20th.

BRO. GEKELER has been away on a vacation of a month's duration. His St. Joseph mission was in good hands during his absence, while personally he has been doubtless very much benefited. The hard working missionary is deserving of some rest now and then, as well as the pastor in some large, wealthy self-supporting charge. The good brother, during his vacation, made some addresses on missions in the eastern portion of the Church, and doubtless did much good. He also attended the Endeavor meeting at Washington City. Refreshed in soul and body, he is now in a condition to give his people good solid gospel food.

DR. S. B. YOCKEY has moved to Columbus, Ohio, where his friends will find him on King Ave. He has charge of the new mission there. The Doctor has renewed his youth and is now a young man again with a banner mission. He has plenty of room to put in play all his activities, and we do expect to hear good reports from that quarter. The material is there and work is greatly needed, and why shall we not look for great things from Columbus?

WE are sorry to state that at this writing we are not able to state that we have missionaries for either Springfield, Ohio, or Abilene, Kansas. We have very fair prospects of getting men for both places and yet not quite certain in either. There is an unexplainable delay at times in finding men for some of our missions. But we still hope that in a very short time both of these important fields will be supplied with active pastors.

AT the meeting of the Board at Dayton, permission was given to the mission in Kansas City to remove the building from the lot on Central Street to the new site lately purchased, provided that this be done without any expense to the Board. When this is done the lot on Central Street is to be sold and the proceeds paid on the new location. It is predicted that when this change is made the mission will be very greatly benefited. We hope the most flattering expectations may be realized in this new location.

ACCORDING to late reports the missionary in Denver is getting things in such shape that he can begin his work with the best of prospects. There has been a delay and hesitancy on the part of our English interest in that far-away city which was painful at times and not a little discouraging to the Board. We are very happy, therefore, to find that work is to commence in real good earnest. When that mission is well on its feet then there should be three or four additional missions started in the flourishing cities of Colorado and a Classis of the same name formed.

NEXT year the Church will be called upon to raise $58,000 for home missions—that is, the English Synods will have this amount to raise. Let us see, how much will that be? Say an average of thirty-four cents per member, including harbor, Hungarian, Bohemian, Polish, German and English. In all conscience, who can complain about an average so low as this for a work so grand, great and good? May the Lord help us as a Church to rise to a sense of the dignity and grandeur of this work, so that we may engage in it with greater pleasure and zeal!

WHILE the above action was taken, the Committee recommended that

the sum of *fifty cents* per member should be the aim of the Church for the home work. This simply means that our aim should be not only to pay the minimum sum asked by the Boards, but that we should strive for a sum much higher. The fraternal delegate from the United Presbyterian Church, when bearing to our Synod the greetings of his Church, told us that their aim was to get about an average of *one dollar* per member for the home work and the same for the foreign work. If his Church can give so liberally why cannot we do the same?

THE Reformed Church of America has 103,000 members in this country. This year they have apportioned upon their membership (*mind you, apportioned*) the sum of $105,000 for home missions and the same for foreign missions, making a total of $210,000. It would be well for some who are rather opposed to the apportionment system to take note of this fact. What is an apportionment? Nothing more nor less than an estimate per member of the amount required to carry on the work given the Board to do by the Church. That is all and it is the minimum sum always.

THE $100,000 FUND.

AMONG the many good things suggested and set in motion by the late General Synod was the voting of $100,000 for the Church Extension work of the Home Board. This matter was considered at different meetings of the Board of Missions. There was a general feeling among the members of the Board that there must be some advance made in our extension work in order to keep pace with the other departments of the work. We are going into the cities both east and west, and putting forth special efforts to extend our operations in the centers of population. Something has been done in the line of extension, but nothing adequate to what is before us. Already the Board is in debt nearly $12,000, that is, the extension department, and yet every day brings new demands and new calls. Something more extensive must be inaugurated than anything we have ever had. It was then agreed upon that the General Synod should be asked for $100,000, to be raised within the next three years for this particular feature of the work. The Board had its misgivings as to whether the Synod would entertain the matter at all. But to the great satisfaction of the Board, there was not a single vote against the proposition. On the contrary the Synod was not only unanimous for it, but seemed to be enthusiastic in the support of the proposition. Of course the mere vote of the General Synod does not give the Board the money, but it throws open the doors of the Church and invites the agents of the Board to ask the Church for the money. The Board is authorized to devise such means as it may deem necessary for the accumulation of the fund. Doubtless the Executive Committee at its next meeting will devise some plans by which the work of getting the funds will be commenced. The work will require the accumulation of $20,000 annually for five years. It is not known as yet just what plans will be devised for the purpose of getting these funds, but it is presumed that it will be as much as possible in the way of private solicitation, so as not to interfere with the regular offerings of the Church.

It should not be a difficult matter to find in our Church two hundred parties who would be willing to give $500 each to this good cause. Such parties may include individuals, charges, congregations, or a number of persons combined. Then, too, it may happen that some persons would wish to give in memory of a relative or friend, but would wish to give a smaller sum. Such persons would certainly not be denied the privilege of giving and having their contributions recorded as a memorial fund, as they might wish to indicate. The Church should go about this matter with the greatest zeal and determination. No fund will tell with more effect upon the future prosperity of the Church. In the year 1897 the Potomac Synod proposes to celebrate the 150th anniversary of Schlatter's missionary tour in America. General Synod has arranged that this movement shall take a more general turn and the whole Church have part in it. The Board of Home Missions was instructed to arrange for the general celebration in the fall of 1897. It is understood that an offering shall be made for the extension of the Church on that occasion. It has been suggested that the $100,000 fund should be named and known as the "Michael Schlatter Extension Fund." That would certainly be in keeping with the fitness of things, and we hope that the movement may take that turn. If the $100,000 will be raised during the next five years the Board will be placed in such a position that it can meet all the reasonable demands made upon it. We do most sincerely hope that much interest will be taken in this matter by the Church, and that the good work of raising the fund will be commenced at once.

F.

THE FIRST FRUITS.

As the first fruits to the $100,000 fund we have to report the following funds·

No. 1. A fund of $500 as a memorial to Elder Thomas T. Miller, by his children, as follows: Frank C. Miller, Rev. Rufus W. Miller, Mrs. Annie E. Hart, Mrs. Emily M. Deem, Miss Florence S. Miller. What more beautiful and befitting than that these children should erect such a monument of love and respect to their deceased father?

No. 2. A fund of $500 by Prof. Irvine and the students of Mercersburg College. This is to be paid in annual instalments of $100 each. Here we have a noble example by this young institution to the older ones to go and do likewise. The spread of the Church and Christian education are very nearly allied, and what more befitting than that an offering should be made by this college to this good cause?

No. 3. A fund of $250 by Miss Lizzie M. Roney of Dayton, Ohio, in memory of her deceased parents. This dear sister has done much for the Foreign work and is still doing much, and she felt that she would like to do something for the home work. May the blessing of God rest upon her!

We wish to announce also that the last $170 are on hand to complete the fund of $500 given by the Synod of the Interior. A part of this fund has been in use for some time and it is now completed. This, however, does not count on the $100,000 fund, as it was commenced several years ago.

F.

Foreign Missions.

Edited by REV. S. N. CALLENDER, D. D., Secretary of the Board of Foreign Missions.

TRIENNIAL REPORT TO GENERAL SYNOD.

THE Board of Foreign Missions experienced great pleasure in presenting its Triennial Report to General Synod, at its meeting in Dayton, Ohio. It was happy in being able to report the work in a prosperous and most promising condition, and its finances in the most healthy state they have been in for years. The hindrances which three years before obstructed the onward progress, and indeed threatened the forward movements of our work in Japan, have in the good providence of God given place to success and a bright promise for the future, while the then embarrassing floating debt of some $10,000 to $12,000 has disappeared, with a clever balance in the treasury. The contents of the report were an occasion of great satisfaction, even to enthusiasm, on the part of General Synod, and the estimates of the Board for the ensuing three years were voted with great unaminity. During the period covered by the report, so marked had been the increase in the receipts of the Treasury of the Board that it had been enabled not only to defray all its current expenses, cancel its floating debt, but, after sending to the field three new missionaries, to find a balance to its credit in the hands of its Treasurer. In naming its estimate for the coming three years it was happy in being able to say that it asked for no increase of the sum voted it three years ago, and that with the same sum it expected to be able to carry forward the work, and send out an additional teacher for the Tohoku Gakuin without contracting a new debt.

An item contained in the report, and which commanded an unexpectedly favorable consideration on the part of General Synod, was the announcement of the fact that there was a growing feeling in our Church that our foreign work should no longer be confined to the Empire of Japan, but that a new mission ought in the early future to be established in China or some other benighted land. The Board was by no means clear that the time had arrived for such a movement, much as it approved the undertaking, and consequently without expressing an opinion upon the subject, asked the General Synod for instructions, stating at the same time its estimate of the additional sum of money which such a step would require.

In the general estimate of $35,000 per year for the next three years, the Board had included the support of the Girls' School. This, however, had been generously assumed by the Woman's Missionary Society of General Synod, and at its meeting held in Dayton, Ohio, it requested General Synod not to include that item in its apportionment for foreign missions, as it would provide for that school. This at once relieved the embarrassment felt by many as to the financial feasibility of planting a new mission in China or elsewhere. It was perceived that with the Girls' School provided for by the Woman's Missionary Society of General Synod,

with the apportionment of the full $35,000, means would be provided for the support of our remaining work in Japan, with a surplus sufficient to establish the contemplated new mission. Accordingly General Synod ordered the apportionment of the $35,000, and directed the Board to plant a new mission in China or elsewhere, as careful inquiry might indicate, at as early a date as might be found practicable.

The Board will endeavor to inform itself as to where it will be wisest to locate the contemplated new work. An ample and inviting field can readily be found either in China or Korea. Meanwhile it will suspend final action until favorable indications appear as to the mind of the Church in this matter, which will appear in its willingness to contribute the necessary means. The necessities of our work in Japan will first have to be provided for. If, after that, the Church furnishes the means, the new work will be inaugurated. The success of this advance step will, therefore, be contingent upon the response of the Church. C.

EDITORIAL NOTES.

THE receipts of the treasury of the Foreign Board for the month of May were $4,895.68, as against $5,632.45 for the May of 1895. The receipts for the last two months were heavier than usual and enabled the Board promptly to meet its obligations. But in view of the fact that the General Synod has directed the Board to plant a new mission in China or elsewhere, thus requiring a material increase of funds in the near future, it were well to note the fact that since the first of last January there has been a falling off of receipts, as compared with the corresponding period a year ago. The decrease of the five months has been $1,407.59. We point out this fact as indicating the necessity of an enlargement of contribution if the new enterprise is to go successfully forward.

IT will be noticed in an article on another page that the necessity for enlarged contributions is not because of an enlarged estimate for our present work, but because of the planting of a new mission. General Synod was enthusiastic for this advance step, and acted accordingly. The increase asked for is not an advance upon the amount apportioned three years ago, but upon the amount realized by the Board out of that apportionment. The amount apportioned at that time, the same that is apportioned this year, was $35,000, but the Board received but about $30,000 of that sum. What will be needed for the next three years will be the full $35,000. Hence the increase.

THERE ought not to be a particle of difficulty in raising this full amount. And there will not be, unless our Church fails in that spirit of gratitude to God which His signal favor and blessing upon our foreign work so imperatively calls for. While other Boards have experienced sad interruptions in their work in consequence of the murderous violence of the enemies of Christ, we have been relieved of the evils which threatened our success three years ago; while others have been so straitened in their finances as to necessitate the cruel reduction of their appropriation, so as to require the contraction of their work, the abandonment of enterprises

already entered upon, we have been blessed with means sufficient to carry forward our work, not only without any contraction, but have sent out three additional workers, paid all our current expenses and at the same time liquidated an embarrassing floating debt of some $10,000. All this, together with the manifest enlargement of the spirit of missions, clearly discernible throughout our Church, should certainly awaken such a spirit of thankfulness amongst us as will lead to enlarged offerings upon God's holy altar. God's mercies and blessings, bestowed upon us during the last three years, have been marked and great, and certainly we, as a Church, will not be "more brutish than the ox that knoweth his owner, or the ass that considereth his master's crib."

AT the late meeting of General Synod the Woman's Missionary Society of General Synod made the request that the support of the Girls' School, Sendai, Japan, should not be included in the apportionment for foreign missions, as it would make full provision for it. General Synod acquiesced in the request, and accordingly excluded it from the apportionment. It will consequently be noted that the support of a beneficiary in that school cannot be applied to the apportionment sent down from Classis, as the amount so paid is credited to the Woman's Missionary Society of General Synod. This being the case, it is to the interest of the women of the Church to interest themselves in securing patrons for such beneficiaries. We have now in our possession the names and photographs of seven girls for whom we would be glad to find patrons. Persons desiring information on this subject or wishing to secure beneficiaries will please address the Secretary, as the assignment of beneficiaries is in his hands. Miss Zurfluh writes us that a lady had written one of the members of the mission, desiring a beneficiary, and she suggests one of the girls whose names and photographs she sent us. She gave us the name of the lady, but omitted her address; so we are unable to write to her. If Mrs. E——— should see this note, and will write us, we will be happy to correspond with her.

Both the ladies, Misses Zurfluh and Hollowell, are very urgent in their requests to the Board to send them at least one additional missionary lady teacher. They find themselves oppressed with the burden of their school duties to such an extent as seriously to interfere with their study of the language, and to prevent very important out-door work in the families of the scholars, as also in others to which they could have access had they the time. Furthermore, they are prevented paying the needful attention to the girls who have gone out as graduates, who as young Christians should still receive the watchful care of teachers. We commend this pressing want to the thoughtful care of the officers and members of the W. M. S. G. S. There are now 58 girls enrolled in the school, and the school has won for itself a high reputation, far and near, among the Japanese people. The ladies should hold themselves prepared for the continued growth of the school, which is certainly the object of God's care and blessing.

BY the time this reaches the readers of the MISSIONARY GUARDIAN, Rev. Hoy and family will, with the protection of Providence, have

reached their Sendai home. They expected to sail from Vancouver, B. C., June 22d, and will be due at Sendai about July 6th to 8th. There are several reasons why the Vancouver is preferable to the San Francisco route. The ocean voyage is some 600 miles shorter, and the northern vessels have family state-rooms, which are wanting on those of the southern line. Soon after their arrival out, Rev. D. B. Schneder and family will come in on furlough. They will probably reach this country early in September.

THERE are those who find fault with the granting of furloughs to missionaries after a service of some seven or eight years. Such critics are doubtless uninformed as to the reasons for so doing. Experience has taught the different Boards that, were there no other reasons, economy would prompt the measure. It was found that after a term of service, in the midst of strange and trying surroundings, with an unfriendly climate, and seclusion from the stimulus of a civilized and Christian atmosphere, there is a tendency to languor and nervous prostration. These evils are attended with a greater or less weakening of the vital forces. This condition, if not speedily relieved, will result in an early and perhaps final breakdown. Whereas, anticipating the approaching prostration by a return to home and familiar surroundings, there results a renewal of strength, the recovery of nervous and physical energy, and the returned missionary, with his equipment of language, etc., is prepared for a new term of service, animated with a regenerated vigor. So beneficial have the furloughs been found to be that there is a growing disposition on the part of the older Boards to shorten, rather than lengthen, the term of service.

THE triennial report of the Board of Foreign Missions is now ready for distribution. A single copy has been mailed to each of our ministers. Pastors are requested to drop the Secretary a postal naming the number they can judiciously distribute among their members, and they will be sent to them. They are requested to name their express office, also the express company. If our ministers and members will carefully read the historical sketch recently published by our Board, and follow it up with a similar careful perusal of the Triennial Report, they will acquire a clear knowledge of our work in Japan, its policy and its encouraging outlook. The diffusion of missionary intelligence throughout our Church depends almost entirely upon the active coöperation of the pastors, and in the careful distribution of this report they can largely contribute to this end.

WE noticed the statement recently that in the Southern Presbyterian Church 1000 or over one-third of the whole number of congregations made no contribution to foreign missions. Of 2200 Sunday Schools, only 524 had contributed to this worthy cause. We are not able to give the number of non-contributing congregations and Sunday Schools in our Reformed Church, but we know that there are a large number. We beg to say again, as we have said before, that the responsibility of this remissness lies almost wholly upon the pastors. Of over 1600 Sunday Schools in our Church, some 235 are regularly contributing to the support of our Sunday School Missionary. A number besides make annual contributions, but we feel entirely safe in saying that over half of the whole number

contribute nothing to this cause. When it is borne in mind that childhood and youth are the most susceptible periods for education in the grace of Christian benevolence, what are we to think of the sad remissness of those who so culpably neglect this solemn duty? They are inflicting a lasting wrong, not only upon the spiritual life of the children under their care, but upon the souls of others and the cause of Christ throughout the world.

THE Buddhists in Japan have been incited to unwonted activity, in recent years, by the aggressive spirit of Christianity, and they are putting forth special efforts to regain their waning prestige. Two of these efforts, recently made to enlist the government in their service, have disastrously failed. The one was an effort to induce the government to adopt as a text-book for the public schools a work containing a system of morals based upon Buddhism. This the government refused to do. The other instance was the disastrous effect of the complicity of Count Meura in the plot which resulted in the assassination of the Queen of Korea. He had been appointed, in consequence of the Buddhist pressure upon the government, the minister to Korea. He is a prominent advocate of that false religion. The result of his administration in Korea is to break up the friendly relations which had come to exist between that country and Japan, and to open the way for the intervention of Russia to the detriment of the Japanese policy. His course is disapproved by the members of the government, and the whole affair is working for the detriment of Buddhism.

REAR-ADMIRAL GEORGE E. BELKNAP, U. S. N., says: "I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person, from Emperor, viceroys, governors, counsellors, generals, ministers, admirals, and others, down to the lowest coolies in China and Japan, Siam and Korea, who in their association and dealings with their fellow men in that quarter of the world, are not indebted every day of their lives to the work and achievements of the American missionaries."

WE still have a number of the "Almshouse One-Cent Fund," tract, for distribution on application to the Secretary.

IT is stated that the number of divorces in Japan equal 32 per cent. of the marriages.

A NEW FOREIGN MISSION.

WE must confess to a little surprise, when attending the late meeting of our General Synod, to find that the conviction that the time had come for the establishment, by our Reformed Church, of a new mission in China or elsewhere was so general. We were aware that that feeling had been expressed by some, but we had then to learn that it was so widespread throughout our Church. The Board in its Triennial Report had expressed no opinion as to the early advisability of the step, and asked the General Synod for instructions. It stated that with an ample financial provision, it had no doubt that missionaries could readily be

found, and that if instructed to go forward in the enterprise, it would be glad to do so.

Some of the members of the General Synod, with a commendable spirit of caution, raised the question whether a wiser policy would not be to continue to expend our energies and resources in Japan, aiming to build up a strong and widespread work; this, in view of the fact that there still remained in the Empire, millions who had not yet heard the glad tidings of salvation, and that more than ample room yet remained for the exertion of our largest possible activities. To this it was aptly replied that such had not been the policy of the apostles, who instead of pausing to establish a strong and wide base of operations in Palestine, hastened forth in missionary tours, to preach the gospel and plant the Church in remote lands. The action, however, by which the Board was instructed to go forward in the establishment of a new mission, was passed with marked unanimity.

The impression that China presented the more inviting field for our new work seems to prevail quite largely among the members of the body. The Board will not be forgetful of this fact, in pursuing the inquiries which it was directed to institute. But it will require some time to make the necessary inquiries, and gain the information necessary to enable a wise choice. There will be an adjourned meeting of the Board late in the present June, when doubtless steps will be taken to acquire the desired information.

Meanwhile, we desire to call the attention of the Church to the fact that this onward movement will necessitate a material increase in the contributions for foreign missions. The apportionment made by General Synod for the foreign work was $35,000 a year, for the coming three years. With this *full sum*, the Board will be able to carry on its prosperous work in Japan, without restraining its progress, and also to plant the new mission proposed. This same sum was apportioned three years ago. But, sorry to say, the average for the last three years, of the receipts of the treasury from all sources, fell nearly $5,000 short of the apportioned amount. To effect this new work the Board will need the full $35,000 per year. A number of the Classes and a great many of the congregations fell short of their apportionment in the past, and should a similar delinquency occur during the next three years the Board could not be held censurable should it fail to inaugurate this new work.

But there is certainly no just reason why such a sad failure should occur. There is no question but that the spirit of missions is happily growing in vigor and in increased liberality within the bounds of our Church. Our statistics for the last several years demonstrate this. And we take it, that the Church but needs to be informed how much money will be necessary for the work in hand and proposed to induce an adequate response. If the Classes and congregations which fell short during the last three yeers will in the years to come do their proportionate part there will be no deficiency. We beg to point such to the additional responsibility which God in His providence has laid upon them.

THE CHINESE EMPEROR'S EDICT.

MR. H. W. FROST writes from Shanghai on January 25, 1896: The enclosed translation of the Emperor's last edict concerning Christianity in China, which was prepared for me by Mr. Langman, of Chu-chau, will be of interest to you and to others. The edict was promulgated not long after the Si-ch'uen riots, and was called forth by those riots. It was then posted up in all prominent cities throughout the Empire, and was given special publicity in those places where Protestant and Roman Catholic missionaries were residing.

The edict has special interest to Protestant missionaries as it is the first that has given them the right to reside and carry on missionary work in the interior, away from treaty ports. Prior to this, French Roman Catholic missionaries had this right. The same terms granted to the French priests had been offered also to the missionary representatives of other nations. But this offer was made with certain conditions which those nations had never assented to, so that the most that our missionaries could do, so far as teachers were concerned, was to travel in the interior and reside in treaty ports. This present edict, however, has changed all this. At the instigation of the French priests, the government of France, after the Si-ch'uen riots, urged the Emperor to put out this edict, confirming his former edict in behalf of French missions. In doing so the Emperor, designedly or undesignedly, made the edict to apply to all missions, so that now, by the Emperor's own mandate, we have the recognized right to reside in any interior city, town or village and to carry on our work unhindered.

The Emperor's edict, under God, is one more challenge to the Church at home to come and occupy the land for Christ. God has swung open the heavy gates of heathendom, one by one, and has now thrown back one of the last which in any way shut the way to the millions of China. Will the Church still look through, but stand afar off and fail to pass through?

The Governor of the Province of Cheh-kiang, named Liao, Issues by Royal Command the Following Proclamation this 19th day of the Sixth Moon:

The Emperor declares that people from the western countries come and dwell in our midst. I look upon all (Chinese and foreigners) with benevolence, and particularly desire the higher officials to constantly exercise their protection. Because at the present in some cities of Si-ch'uen the teaching halls have been burnt and destroyed. The people were riotous, and the trouble spread from city to city. Suddenly the intelligence comes from Ku-tien, in the Province of Fu-chien, that unruly people have injured and killed many foreigners, women and children included, in a terrible manner; this is truly lamentable.

In Si-ch'uen some of the rioters have been captured, and the business is being inquired into. In Fu-chien the leaders and their followers must be sought out and captured without delay and not suffered to escape. Whenever ignorant persons speak to mislead the people, the mandarin should consider it an important matter and seek to suppress it, not permitting it to reach the uncontrollable stage.

Because of these troubles let the governor of each province inform all the magistrates under him that in whatsoever place there is a teaching hall they must certainly exert their best strength to protect such.

Moreover, inform the people not to listen to false reports, which corrupt their minds regarding the foreigners. If any have thus to do they must certainly be severely dealt with, and if the magistrate is found to coöperate with such people, he likewise will be punished without the least mitigation. Again, these words of the Emperor require special attention. That the coming of foreigners to China for the purpose of teaching has been satisfactorily arranged by treaty; therefore, let both the civil and military magistrates exercise fullest powers for their protection and let all the people be at rest concerning them.

Formerly in many provinces there has been much trouble, and now in Ping-yang bad persons have punched out the eyes of some idols and by lying reports accused the Christians falsely. For this reason I, the governor, also in this proclamation strictly forbid these things, and repeat that, in whatever place there is a teaching hall, let the civil and military authorities combine for their protection; and if any among the people speak evil (of the foreigner) at once they must be inquired after, brought to trial and punishment.

The Emperor issues this further proclamation that even the country and hill people may understand, and so avoid the danger of being misled and getting into a net from which there is no escape.

I, the governor, love you people as my own children. The law is terrible and weighty; therefore again inform all whom I rule, soldiers, people and scholars, that the foreign dwellers in our country are not in the least atom our enemies. Let all people therefore respect this decree. Love your own person and family; lightly regard lying rumors, and follow not to assist in this evil business. Any daring to disobey shall certainly be punished with the utmost rigor of the law, and that without mercy.

My people, respect and be obedient to this most important proclamation.

Issued this 19th day of the sixth Moon, Wun-chan, Cheh-kiang.

AFRICA, like China, Japan, Turkey and Korea, has been attracting much attention during the last few months by reason of the international disputes and problems of which she has been the cause. *The Missionary Review of the World* for June will be welcomed by all in the least degree interested in the political, social or religious outlook of the "Dark Continent" on account of the unusual number of interesting and suggestive papers which it contains, touching on various parts of the continent, by men who know whereof they speak. Dr. C. J. Laffin writes ably of "Recent Progress in Central Africa;" Prof. Geo. H. Schodde describes "The Armenians and Their Church;" Rev. William E. Cousins tells of "The Recent War in Madagascar and Some of Its Consequences;" Rev. James Johnston of the "Further Overthrows of the African Slave-trade;" Miss Bertrand of "The Heroic Life of Madame Coillard;" and D. L. Pierson of "The General Progress of African Missions." A map and several illustrations add much to the interest of the number. Other noteworthy articles are contributed by Dr. Cyrus Hamlin, on "The Martyrdom of Armenia;" "The World Kingdoms and the Kingdom of God," by Dr. A. T. Pierson, and "Nine Centuries of Buddhism," by F. B. Shawe. An unusually valuable number of this magazine.

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Woman's Missionary Society.

Edited by MISS REBECCA HAMILTON SCHIVELY.

A WORD AT PARTING.

It is announced on another page that with this number the visits of the MISSIONARY GUARDIAN to Reformed homes are ended. The editor of this department cannot close her labors without a parting word of regret and gratitude; of regret at the closing of a work that has been exceptionally pleasant and of gratitude to those who have helped to make it so. Many cherished recollections will cling to the modest work done on these pages for the women and children of our beloved Church for the past three years; recollections of the work itself, always congenial, though often done with the wish that it were much better; of the lamented friend and brother, the managing editor, under whose auspices it was begun and so long carried on; and of the many whose words of appreciation have cheered and whose contributions have aided its progress. To these, and especially to the women whose reports, original articles and clippings have been so kindly sent, and have added so much interest to this department, the editor returns heartfelt thanks. Many are personal strangers, but by these kind offices have earned a friend's regards; and all may feel assured of being ever held in grateful remembrance.

R. H. S.

W. M. S. G. S., IN SESSION AT DAYTON, OHIO.

The Woman's Missionary Society of General Synod held its fourth triennial session in the First Reformed Church, Dayton, Ohio, May 28 to 30, 1896. Thirty delegates were enrolled, representing twenty-three Classes. The officers elected at the last meeting of the Society were present, with two exceptions. Mrs. S. J. Houtz, the Corresponding Secretary, was detained at home by severe illness; the Recording Secretary also was providentially unable to be present. Much regret was expressed for the absence of these ladies, and great sympathy for the affliction of Mrs. Houtz, who is one of the most competent and faithful workers in the Society. Miss Jennie S. Clever, was appointed Secretary, and Miss Kate Laux, Assistant Secretary *pro tem.* The usual routine business, appointment of committees, enrollment of delegates, etc., occupied most of Thursday morning's session. The report of the Executive Committee for the past three years, prepared by the retiring Secretary, elicited some remarks from Mrs. Herman in reference to the support of the Girl's School at Sendai, which had been assumed by the Executive Committee for W. M. S. G. S. on the faith of pledges given by Synodical societies. This action was cordially endorsed by the Society, and at a later session a request was transmitted to the General Synod, in its session, that no apportionment should be made for the school by that body.

After the opening service on Thursday afternoon, Mrs. M. Loucks,

of Dayton, greeted the Society with an address of welcome. The welcome was a hearty one ; the speaker dwelt particularly on the responsibility to God of the workers in His vineyard ; and urged that, as Christian women, the members of this Society should be shining lights in their respective homes and neighborhoods. The response, in a few well chosen words, was made by the President, Mrs. M. E. Whitmore.

THE PUBLICATION INTERESTS

Of the Society were the subjects of interesting discussions. The committee which has had charge of the *Woman's Journal* brought in its report, which was discussed on Thursday afternoon. A paper was read by Mrs. S. B. Yockey, setting forth the advantages secured by the publication of that magazine. The Society decided to continue its publication, under the auspices of a committee, and the able editorial management of Mrs. M. Estella Whitmore. A resolution introduced by Mrs. I. M. Beaver requested the "encouragement, coöperation and advice" of the members of General Synod "in the work of conducting the *Woman's Journal.*"

A thoughtful paper by Miss Anna B. Kieffer gave rise to a discussion on Children's Work for Missions, and to the appointment of a committee to promote that most important branch of Christian effort, Mrs. W. F. Gerhard, chairman. That committee reported on Saturday morning, recommending the continued publication of the *Mission Band Helper*, and asking of W. M. S. G. S. an appropriation to pay the expense of the first issue. The Society voted twenty-five dollars towards this object, and authorized its committee to ask district Synodical societies for contributions towards the support of the *Helper*. The general subject of Church literature was again presented to the Society in a well-written paper, by Miss Emma Zerbey, read on Saturday morning.

FINANCE AND STATISTICS.

It was urged that all missionary and aid societies should send contributions to mission work through the Treasurers of the various Classical and Synodical societies to the Treasurer of W. M. S. G. S. Attention was also called to the neglect of some Classical societies to pay the annual contribution of two dollars to the contingent fund of General Synod's Society. The Committee on Statistics presented a blank to be used in making out the reports of societies, which was adopted. These report blanks are to be carefully distributed, to be filled out by Classical, Synodical and other societies, and will greatly facilitate the work of reporting.

A MESSAGE FROM GENERAL SYNOD

Was conveyed to the Society, giving the information that the Synod contemplates extending its mission work to China, and asking for an expression of the sentiment of W. M. S. G. S. on this subject. The Society received this message with pleasure, and by a unanimous vote endorsed any action that General Synod might in its wisdom see fit to take ; without, however, pledging itself to any increase of contributions.

OTHER ITEMS.

The appointment, by the President, of Miss Elizabeth Barnhart and Mrs.

R. S. Dotterer as the Society's representatives at the International Council of Missionary workers, in Glasgow, Scotland, in connection with the meeting of the Evangelical Alliance, was confirmed.

The motto, "From darkness to light, through the blood of Christ," suggested by the Church colors, black, red and gold, was adopted by the Society.

Resolutions were reported by the Committee on Resolutions to the effect that it is desirable rather to concentrate effort on the work of fostering the missionary spirit in the Church than to use all energies in gathering funds; that the *Woman's Journal* is recommended to every woman in the Church; also urging the education of children in mission work, and to this end, the encouragement of the *Mission Band Helper;* recommending the plan of systematic giving, and of tithing the income; and finally thanking all who had in any way contributed to the success and pleasure of the meeting.

The devotional exercises of the five sessions were conducted by Mrs. M. E. Whitmore, Mrs. L. B. C. Lahr, Mrs. I. M. Beaver, Mrs. F. B. Hahn and Mrs. E. S. Yockey. Besides the papers already mentioned, there were read, either at the business sessions during the day or at the public meeting on Thursday evening, papers by Mrs. Herman, "Where are the Nine?" by Mrs. Park Holloway, "A Committee of One," and by Miss M. Magdalene Warner, "Women's Opportunities as Medical Missionaries." Rev. J. H. Prugh, D. D., gave a very interesting address on "The Hungarian Work."

OFFICERS AND COMMITTEES.

The election of officers, conducted by ballot, resulted as follows: *President*, Mrs. H. M. Herman; *Recording Secretary*, Miss J. S. Clever; *Corresponding Secretary*, Mrs. T. H. Sonnedecker; *Treasurer*, Mrs. Nettie Anthony; to the *Executive Committee* were further elected M'mes. M. E. Whitmore, D. W. Gerhard, F. B. Hahn, S. B. Yockey and H. C. Blosser; *Plan of Work Committee*, M'mes. H. M. Herman, D. B. Shuey, F. B. Hahn, A. M. Keifer and Miss Clever; *Woman's Journal Committee*, M'mes. Grace Berger, D. A. Winter, G. F. Bareis, D. W. Gerhard and I. M. Beaver; *Publication Committee*, M'mes. W. C. Schaeffer, S. B. Yockey, W. A. Kifer, C. H. Stein and Diller. Mrs. R. L. Gerhart is chairman of the committee in charge of the *Mission Band Helper.*

The closing session was held on Saturday afternoon, instead of the forenoon, Thursday afternoon having been spent in a very delightful excursion to the National Soldiers' Home, in the suburbs of the city, where special arrangements had been made to receive them, and an interesting program was given in the beautiful Memorial Hall.

Woman's Missionary Society of General Synod adjourned on Saturday afternoon, May 30th, with the doxology and a prayer to be permitted to meet again in three years, at whatever place General Synod may hold its next triennial meeting. The members of the Society and visiting friends left Dayton, the "Gem" City, with a feeling of thankfulness to its people for the kind hospitality shown them during their sojourn there.

A. B.

THE BOOK.

A RETIRED minister of the Gospel, relating his experiences in the earlier days of the itineracy in this country, said there were no made roads on his circuit, and the only way to lose no time in getting from one point to another was to follow the direction marked out by trees that had been blazed for that purpose. Last summer when the Christian Endeavorers made preparations for their journey to Boston, many of them wisely consulted books and papers giving the best and safest routes, and the map of the city was so frequently referred to that for the time it became a most valuable bit of paper.

Few of us expect to travel through a region where we need closely to scrutinize blazed trees; some of us will never need to examine to any great extent the maps and guide books of our own or foreign countries. But there is an inevitable journey before every child of God, not only before us; we are even now in the midst of it, and when traveling days are done, and we have entered into the promised land, the volume of our joy throughout eternity will depend largely upon the faithfulness and diligence with which we have studied the completest of all guide books, the Bible.

What should we think of a traveler whose sole dependence lay in carefully keeping in view the trees that had been blazed for his safety, yet who should pay no special attention to them, once in awhile even losing sight of them entirely, then with strugglings and searchings, and after losing much time and strength, find the path again; thinking meanwhile how irksome it was to watch it so closely and that somehow or other he would certainly reach his destination? Would we not conclude that he was lacking in good judgment? Then what shall be thought of the traveler who is making the journey of journeys, confidently thinking of Heaven as his abiding city, yet rarely referring to and perhaps never *studying* the book which tells so definitely of the way, the needs and help along the way, and all the equipment requisite not only to enter, but to appreciate and develope in the city of our God? Is he, too, lacking in good judgment?

In bright contrast to such indifference to the inspired book are the following instances given in a late editorial in the *Sunday-school Times*:

"'The Book of Heaven' seemed worth a tramp of two hundred and eighty miles to an Indian of our far Northwest. By no fault of his, he found that his Bible had been left behind as he arrived at home after a long journey. Saying little, he packed up a few cooked rabbits for his sustenance, and set out on snowshoes on the backward trail through the forest. Making seventy miles the first day and seventy the second, he regained his Bible at the camp where it had been left. He traveled back happy because, even by so long and rough a journey, he had secured what he so much valued. His Bible was worth to him at least that amount of self-denial."

Henry M. Stanley says of the Christian Africans at Lake Victoria Nyanza, among whom there are now two hundred churches: "The natives are enthusiastic converts. They would spend their last penny to acquire a Bible." This, then, is the value these people, who were heathen eighteen years ago, place on the Bible. Father Gomez, in Mexico, becoming

deeply interested in the Bible, waited long for an opportunity to obtain one, and at last did so. Hearing that one could be had at Santa Fé, a distance of a hundred and fifty miles, nothing daunted by poverty and the long journey by ox-cart, he reached Santa Fé, bought the Bible for twenty-five dollars and two oxen. The estimated cost of his expedition was one hundred dollars. This was the estimate this man placed on the "Book of Heaven."

Of Miss Eliza Agnew, a missionary among the women of Ceylon, it is said "she realized that of all preparation for missionary work the most important was to know God, and that to know God one must know his word. She made the devotional study of God's word the first thing in her daily life. The first thing absolutely. It was her unfailing habit through all her long missionary life to rise with the first streak of dawn and to spend the first hour alone with God in prayer and in the study of his word. This habit came to be known by all her pupils and and all associated with her, and no one ever thought of interrupting her during that hallowed hour. The low murmur of her voice in prayer, often long-continued and earnest, was heard at times by servants and pupils, and those who were associated with her knew that among the many names that she would present before the Throne of Grace their names would not likely be forgotton. Miss Agnew came out from her room with a spirit calmed, strengthened and joyous, and ready for the duties of the day. She had a holy influence on those who knew her most intimately. The best thing which her pupils learned from her was this habit of Bible study and prayer. They became, not a few of them, women of one book." And some one has said, "A knowledge of the Bible is a liberal education."

The entrance of the word giveth light on all duty, on all privilege; missionary work is both a duty and a privilege. Inspiration for such service must come when one reads as a message from One we love such words as: "Go ye into all the world." "Behold I have set before thee an open door." "The fulness of time is come." "The king's business requireth haste." "Occupy till I come." Bible study makes missionaries. Neglect of it makes *omissionaries*. "Open thou mine eyes that I may behold wondrous things out of thy law." M. D. S.

MISSION BAND HELPER.

One of the most important questions considered at the meetings of W. M. S. of General Synod at Dayton was the children's work in missions.

The necessity of improved methods for training and educating the young to an interest in missionary work was discussed and the result was the appointing of a committee on children's work. This committee will publish the *Mission Band Helper* monthly, beginning October, 1896, at the low rate of 12 cents a year for single copy.

This little paper will aim to interest and instruct the young in the missionary work of our own Church, and also, to furnish material for Mission Band programs. As it is designed especially for the children it is hoped that Mission Bands, Junior Endeavor Societies and Infant Sun-

day Schools will subscribe for it in numbers large enough for distribution among the children. A leaflet for the use of the leaders will occasionally accompany the *Helpers*.

In order that the plans may be completed it is necessary for the committee to secure a subscription list at an early date. All who wish further information, or who desire a specimen copy of the *Helper*, or who may be ready now to send in their orders will oblige the committee by writing at once to Mrs. A. L. Gerhart, Bellefonte, Pa. In this work the committee solicits the hearty coöperation not only of women, but of pastors and all those interested in the training of children in missionary work.

ANNA M. KIEFFER,
Lewisburg, Pa.

Boys' and Girls' Corner.

YOUNG AMERICA'S MISSION.

BEFORE our boys and girls see this "Corner," the great Fourth, the birthday of our country, will have come and gone. The picnics and parades, the songs and speeches will be over, the flags furled and the odor of gunpowder wafted away by the summer winds. Will it then, be too late for a patriotic word or two? Why, if a thought for our country is ever out of season, the Fourth of July is a very empty institution—let us not keep it at all!

Have you ever felt that you would be glad to have struck a blow for freedom with Washington—proud to have fired the shot "heard round the world," or to have sailed and fought with Paul Jones? That you would joyfully have shared all war's dangers and privations, so that you might have marched to the fight under the old flag? I cannot blame any brave, generous boy for such a thought; nor any girl who would have been glad of the chance to be mentioned with Lydia Darrach or Emily Geiger, or perhaps with Florence Nightingale or our own splendid Clara Barton. But oh, I wish I had words to make your young hearts thrill with the thought, "I can be a patriot, too—I can love my country as well and serve her as nobly as any of these!"

The flag of our country—how we love it! How proudly we salute it when it waves in undimmed hues and graceful folds above us! What tenderness in our pride when we see it drooping from its staff, torn and worn from many battles, dark with powder smoke, rent into rags by the whistling minie ball, or stained with the blood of some faithful color-bearer! But if, like Dr. Hale's "Man Without a Country," we had sailed the seas in exile for years, without a sight of the Stars and Stripes, then, indeed, one precious glimpse would flood our eyes with tears, bring to the throat that choking lump, and make the whitened lips quiver; then, then we would learn how passionately we love the flag of our home land!

Turn back a few leaves, and read the motto that our Reformed women who met at Dayton, Ohio, in May, adopted for their society: "From

darkness to light through the blood of Christ." It was suggested by the Church colors, black, red and gold or orange, which are the same as the German tri-color, used from early in this century down to 1871, as kindly explained to readers of the MISSIONARY GUARDIAN by Pastor Fuerer, of Wisconsin, three years ago. Now, if those colors, under which perhaps some of our grandfathers fought, can furnish so beautiful a symbol of the glorious salvation which Christ has achieved for us, why may we not draw some equally inspiring motto from the flag under which we are sheltered? Look at its sunrise colors! Its red means *love*, its white, *purity*, its blue, *truth*, or *faithfulness;* and these are the gift of the Holy Spirit, and are His alone to bestow. No "fruit of the Spirit" is mentioned in the Bible but springs from one of these sublime gifts. Look then at the stars shining from their azure field, and does it not bring us the thought, "Exalted to Heaven through the power of the Holy Spirit?" Let this, then, be the young American's motto, let this be the burden of his thought, rising from his heart, an unspoken prayer, whenever he bows his head to salute "Old Glory." There is no safe exaltation for us or our country but this. Old Capernaum was "exalted to heaven" in its day, the Lord said, only to be "brought down to hell." The land on which the Holy Spirit breathes "like morning air" alone is safe. Not vast additions of territory, not grasping all the continent, and the isles of the sea, not wealth untold, or power unlimited, can make a paradise of our land; nothing can do this but the universal reign of love, purity and truth, whose colors blend in our Nation's banner.

Now do you understand what I mean by Young America's mission? It is the mission of us all; to join heart and hand for the exaltation of our country through this heavenly influence. "How?" do you ask? In a three-fold way. First, each one of us must fight his own *selfishness*; that is the worst, the most dangerous of all evils, the weed that chokes all good fruit. Not that we may not seek money, influence, or position; but that it can never be right for us to seek them to serve our own pleasure or ambition, but only that we may bless others. No selfishness must mar our desires for our own good, or that of our friends or our country, even "patriotism may be a mere exaggerated vanity, if we start from the selfish, 'I' to *my* family, *my* country, and seek for our country a glory as poor and selfish as for ourselves." Then, with all our might, and all our lives, we must wage war upon everything in our land that does not make for that glorious trio, love, purity and truth. Our best papers and magazines have much to say just now about *good citizenship*. This is what it means: no good citizen can be content without doing all in his power to banish every form of evil from the land.

Above all, we must do all that God gives us power to do, to send the gospel everywhere through our country; to the poor and neglected, to the immigrant, the Indian, to the streets and alleys of the city and the broad plains of the west, or the destitute places in the lonely mountains. Our sympathies and our gifts must flow forth to all. "All our land brought from darkness to light through the blood of Christ, exalted to Heaven by the power of the Holy Spirit," this be our prayer, and the watchword of our warfare. May all of us so fulfil our mission as citizens here that we shall not fail of citizenship in the "better country" above! This is the last word of the MISSIONARY GUARDIAN to the young people of the Reformed Church.

R. H. S.